







MEMOIRS OF
The American Folk-Lore Society.

VOLUME XI.

1917. ✓



Folk-Tales of Salishan and Sahaptin Tribes.

COLLECTED BY

JAMES A. TEIT,	LIVINGSTON FARRAND,
MARIAN K. GOULD,	HERBERT J. SPINDEN.

EDITED BY FRANZ BOAS. ✓

LANCASTER, PA., AND NEW YORK:
PUBLISHED BY THE AMERICAN FOLK-LORE SOCIETY.
G. E. STECHERT & Co., New York, Agents.

1917.

500
321566

Copyright, 1917,
By the AMERICAN FOLK-LORE SOCIETY. ✓

All rights reserved.

5
FEB 28 1918

PRESS OF
THE NEW ERA PRINTING COMPANY
LANCASTER, PA.
1917

2
©CL.A494455

202

CONTENTS.

	PAGE
INTRODUCTORY.	xi

FOLK-TALES OF SALISHAN TRIBES.

I. Thompson Tales, by James A. Teit.

1. Coyote Tales	I
(1) The Origin of Death.	1
(2) Coyote steals Fire.	2
(3) Coyote and Elk.	3
(4) Coyote and Deer	3
(5) Coyote, Fox, and the Sun People	3
(6) Coyote teaches People to mate	4
(7) Coyote and the Marmots.	4
(8) Coyote is attacked by Comb and Awl	4
(9) Coyote and the Geese	5
(10) Coyote, Fox, and the Egg-Gatherers.	5
(11) Coyote and his Guests.	6
(12) Coyote and his Elk Wife.	6
(13) Coyote and the Berry-Pickers.	7
(14) Coyote digs Roots.	7
(15) Fox steals Coyote's Food.	7
(16) Fox steals Coyote's Food.	8
(17) Coyote wears Fox's Rattle	8
(18) Coyote and the Woodpeckers	8
(19) The Mosquitoes.	9
(20) The Cannibal who used an Elk as a Decoy	9
(21) Coyote steals Sweat-House-Man's Blanket	9
(22) Coyote-Berries	10
(23) Coyote and the Rolling Boulder.	10
(24) Coyote and the Rabbits	10
(25) The Sisters who married Coyote and Lynx	11
(26) The Coyote People	12
(27) Old-Coyote and the Coyote People.	12
(28) Coyote and the Flood	13
2. Sesulia'n and Seku'lia.	13
3. Qwa'qtqwetł and Kokwē'la	15
4. The Wind-Man	20
5. Mourning-Dove	20
6. Sea-Gull	20
7. Sun-Fire	20
8. The Hot-Wind People and the Cold-Wind People	21
9. Kweskapi'nĕk.	21
10. The Bush-Tailed Rat	22
11. Marten and Fisher	22
12. The Bald-Headed Eagle.	25

	PAGE
13. The Flea	25
14. Lynx and Deer	26
15. Elk and Antelope	26
16. Owl and Ntsaâ'.z	26
17. The Dog and the Girl.	30
18. The Girl who married the Crow	30
19. Coyote and Buffalo	32
20. Wolverine and the Elk Skull	33
21. Nke'kaumstem	34
22. Wolf-Boy.	35
23. The Lytton Girls who were stolen by Giants.	38
24. The Deer.	40
25. The Boy who travelled to the Sun	43
26. The Dead Woman and her Child.	44
27. The Man who brought to Life his Sweetheart	45
28. Hôlhôlakwo'xa or Hôlakwō'xa	46
29. The Woman who was captured by a Grizzly Bear	46
30. The Snake-Lover.	46
31. Peqo's el eā'pi.la	47
32. Migration Legend	48
33. The Woman who became a Horse	53
34. The Orphans who ascended to Heaven	53
35. Aī'lul; or, The Unlucky Gambler	56
36. The Man who married Cold's Daughter	56
37. Coyote goes Fishing	62
38. Striped-Face.	62
39. The Hunter who fooled the Grizzly Bear	63
40. Simon Fraser's Visit in 1808.	64

II. Okanagon Tales, by James A. Teit.

1. Coyote Tales	65
(1) Coyote.	65
(2) Origin of the Columbia River	65
(3) Introduction of Salmon.	67
(4) Coyote marries his Daughter (or Niece)	72
(5) Coyote and the Ice People	74
(6) Coyote and the Blackfeet.	75
(7) Coyote, Fox, and Panther	75
(8) Coyote and Buffalo	76
(9) Coyote and Old-One.	79
(10) Coyote and Grizzly-Bear.	79
2. Old-One.	80
3. The Creation	84
4. Origin of the Earth and People	84
5. War with the Sky People	85
6. Dirty-Boy.	85
7. The Bear-Woman	90
8. Eagle and Beaver	92
9. The Mouse	92
10. Skwotilkwola'na.	92

	PAGE
III. Okanagon Tales, by Marian K. Gould.	
1. Kelauna	98
2. Left-Arm	98
3. The Warrior and his Faithless Wife	99
IV. Sanpoil Tales, by Marian K. Gould.	
1. Coyote becomes Chief of the Salmon	101
2. The Tick and the Deer	103
3. The Rolling Stone	103
4. How the Cold lost its Power	104
5. Chipmunk and Meadow-Lark	105
6. The Toad (Smē'nap)	106
7. The Origin of Death	106
8. Skunk and Badger	106
9. The Five Wolves	107
10. The Origin of Fire	107
11. The Eagles	108
12. The Poisoned Arrows	109
13. The Race between Turtle and Frog	111
14. The Origin of the Different Languages	111
15. The Weeping Woman	112
16. Timtimenee; or, The Island of Death	112
17. Starvation	113
V. Pend d'Oreille Tales, by James A. Teit.	
1. Coyote, Wren, and Grouse	114
2. Coyote and the Snake-Monster	115
3. Coyote and Mountain-Sheep	116
4. Coyote and the Skukula'na Women	116
5. Coyote and Elk	117
6. The Wren	118
VI. Cœur d'Alène Tales, by James A. Teit.	
1. Conditions in Mythological Times	119
2. Old-One	120
3. Coyote's Son	120
4. Coyote and the Sun	121
5. Coyote introduces Salmon	121
6. Coyote and Wēwei'.tc.	122
7. Division of the Cannibal's Body	122
8. The Sun and the Moon	123
9. Toad and the Moon	123
10. The Wind	124
11. The Hot and Cold Winds	124
12. Heat and Cold	124
13. Thunder	124
14. Origin of Death	125
15. Star Myths	125
16. The Arrow-Chain	126
17. The Water-Mystery	127

	PAGE
18. The Water-Buffalo	127
19. The Nka'mēmēn Water-Mystery	127
20. The Water-Mystery of the Upper San Joe River	128
21. The Rolling Head	128
VII. Tales from the Lower Fraser River, by James A. Teit.	
1. Transformer Story	129
2. The Dog-Children	130
3. The Fish-Man	131
4. Origin of the Sturgeon	131
5. The Deluge	132
6. Origin of the .sxō'exō'e Mask	132
7. A Man eats his Sisters' Berries	133
8. The Giant	134
9. The Cannibal	134
FOLK-TALES OF SAHAPTIN TRIBES.	
VIII. Sahaptin Tales, by Livingston Farrand, edited by Theresa Mayer.	
1. Coyote and his Son	135
2. Coyote liberates the Salmon	139
3. Coyote and the Geese	144
4. Coyote and the Swallowing Monster	148
5. Coyote's Wars	151
6. Coyote and the Log-Worm	155
7. Coyote and Crane	155
8. The Eye-Juggler	155
9. The Rival Suitors	157
10. The Bungling Host	164
11. Coyote and Fox	168
12. Coyote kills the Moon	173
13. The Bears	175
14. The Owl	176
15. How Rabbit got his Wife	177
16. The Origin of Death	178
17. The People of Ancient Times	179
IX. Nez Percé Tales, by Herbert J. Spinden.	
1. Coyote's Wars	180
2. The Bungling Host	181
3. Coyote and Fox	184
4. Coyote and Fox get Food	184
5. Coyote and Fox run Races	185
6. Fox and Coyote as Shamans	186
7. Coyote and the Moon	186
8. Frog and Coyote	187
9. Grizzly-Bear and Coyote	188
10. Coyote and the Mallard-Ducks	189
11. Coyote in the Buffalo Country	190
12. Coyote of the Lower Country	191

	PAGE
13. The Owl-Monster	192
14. Frog and Bluejay	194
15. The Diving Beaver	194
16. The Sun and the Moon	195
17. Wildcat	195
18. Grizzly-Bear and Raccoon	196
19. The Duck's Marriage	198
20. Notes	198
21. The Man who married a Bear	198
22. The Seven-Headed Monster	200
23. Morning Speech in the Village	201
24. Speech before a War-Dance	201
25. Morning and Evening Speech in the Buffalo Country . . .	201

INTRODUCTORY.

THROUGH the liberality of Mr. Homer E. Sargent of Chicago, Mr. James A. Teit has been enabled to carry on his investigations of the Salish tribes of the interior. During the past ten years he has conducted researches on the distribution of tribes and dialects and on their customs and tales. The following collection of traditions was made in connection with these researches. A collection of Lillooet tales made by Mr. Teit, and published in the "Journal of American Folk-Lore," was also made possible by the liberality of Mr. Sargent.

The following publications by Mr. Teit deal with the folk-lore and mythology of the Salish tribes of the interior: —

Traditions of the Thompson River Indians (Memoirs of the American Folk-Lore Society, Vol. VI).

Mythology of the Thompson Indians (Publications of the Jesup North Pacific Expedition, Vol. VIII).

European Tales from the Upper Thompson Indians (Journal of American Folk-Lore, Vol. XXIX, pp. 301-329).

Traditions of the Lillooet Indians of British Columbia (*Ibid.*, Vol. XXV, pp. 287-371).

The Shuswap (Publications of the Jesup North Pacific Expedition, Vol. II).

I have added a few tales collected by me in 1888, and also a collection of tales made by Miss Marian K. Gould among the Okanagon and Sanpoil. Miss Gould had the kindness to place these tales, the first that she collected, at my disposal, and it seemed best to embody them with Mr. Teit's extensive collection of Salishan tales. The book also contains Sahaptin tales collected in 1902 by Livingston Farrand, and others collected by Herbert J. Spinden in 1907. Most of the comparative notes have been added by me.

The following abbreviations have been used:

- AA . . . American Anthropologist.
BAAS . . . Report of the British Association for the Advancement of Science.
BArchS . . . Baessler-Archiv, Supplement.
BBAE . . . Bulletin of the Bureau of American Ethnology.
Boas, Sagen. Franz Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas.

- CNAE . . . Contributions to North American Ethnology.
 FL Folklore.
 FM Anthropological Publications of the Field Museum of Natural
 History, Chicago.
 JAFL Journal of American Folk-Lore.
 JAI Journal of the Anthropological Institute of Great Britain and
 Ireland.
 JE Publications of the Jesup North Pacific Expedition.
 MAFLS Memoirs of the American Folk-Lore Society.
 PAES Publications of the American Ethnological Society.
 PaAM Anthropological Papers, American Museum of Natural His-
 tory.
 RBAE Annual Report of the Bureau of American Ethnology.
 TCI Transactions of the Canadian Institute.
 UCal California Publications in American Archæology and Eth-
 nology.
 UPenn Anthropological Publications of the University Museum of
 the University of Pennsylvania.
 VKAWA . . . Joselin de Jong, Verhandelingen der Koninklijke Akademie
 van Wetenschappen te Amsterdam, Afdeeling Letterkunde.
 Amsterdam. XIV.

FRANZ BOAS.

COLUMBIA UNIVERSITY, NEW YORK,
 Dec. 30, 1916.

FOLK-TALES OF SALISHAN TRIBES.¹

I. THOMPSON TALES, BY JAMES A. TEIT.

I. COYOTE TALES.

(I) THE ORIGIN OF DEATH.²

(From Nicola Valley.)

COYOTE was travelling, and came to Raven, a bad, selfish chief, who wanted to make everything difficult for other people, and easy for himself. He wanted the game for himself, wanted long winters, and he did not want man to be immortal. Coyote questioned him as to why he wanted people to die. He said, "If people were immortal, there would be too many. Let them become sick and die." Coyote said, "Why should they die? Death will introduce sorrow into the world, and sorrow is very hard. If they die, what will become of them? Where will they go? Let them be sick, but not die." Raven said, "No, they must die. I do not wish our enemies to live forever. If the people should become too numerous, there would be no food, and they would be hungry. It is better for them to die." Raven's people supported their chief, and clamored for the people to die. Raven, Crow, Fly, Maggot, and many others wanted people to die, so that they might feed on corpses. Coyote said, "Let people die for a while, and then come to life again. Let death be like sleep." Raven said, "No, if they die, let them die for good, and let their bodies rot." At last Coyote agreed, and said, "Well, it is ordained that people shall die when their time has come. Their bodies shall be buried, and their souls shall go to the spirit-land; but this will only be until the world changes again, when they will die no more."

Shortly after that, Raven's daughter became sick and died. She was the first to die. Raven tried to restore her to life, but failed. Then he wept because of his daughter. He went to Coyote, and said, "Let us change what we said before. Do not let people die and remain dead forever. Let us change it!" Coyote answered, "No, it is settled now, and cannot be altered." Thus it happens that people die and are buried.

¹ Unless stated otherwise, the tales contained in this chapter were collected among the Upper Thompson.

² See BBAE 59 : 303 (note 1).

(2) COYOTE STEALS FIRE.¹*(From Nicola Valley.)*

From the top of a mountain Coyote saw a light far away to the south. He did not know what it was. He defecated, and questioned his excrements.² They said, "That is fire." He made up his mind to go and get it. Many people accompanied him. Fox, Wolf, Antelope, and all the good runners went with him. After travelling a long distance, they reached the house of the Fire people. They told them, "We have come to visit you, to dance, to play, and to gamble." They prepared for a dance that night. Coyote made a head-dress of pitchy yellow-pine shavings, with long fringes of dry cedar-bark reaching to the ground. The Fire people danced first. The fire was very low. Then Coyote and his people danced in a circle around the fire. They complained that they could not see. Then the Fire people made a large fire. Coyote complained four times, and finally they let the fire blaze up high. Coyote's people pretended to be very hot, and went out to cool themselves. They took up positions for running. Only Coyote was left. He danced about wildly until his head-dress took fire. He pretended to be afraid, and requested the Fire people to put it out. They warned him not to dance so close to the fire. When near the door, he swung the long fringes of his head-dress across the fire, and ran out. The Fire people pursued him. He gave his head-band to Antelope, who ran and passed it on to the next runner. Thus they carried it in relays.³ The Fire people caught up with the animals, and killed them one by one. Only Coyote was left. They nearly caught up with him; but he ran behind a tree, and gave the fire to it. Then he changed himself into dung. The Fire people looked for his tracks, looked up the tree, and examined the excrements. They could not find anything. They caused the wind to rise, and the burning fragments of bark that had fallen here and there set fire to the grass. They said, "Coyote will now burn up." A heavy smoke arose, and Coyote escaped. The fire spread all over the country, and burned up many people. Coyote caused a heavy rainfall and a flood, which put out the fire. After this the fire was in the trees, and grass and trees could be used for making fire. For this reason dry cedar-bark carries fire, and can be used for slow-matches. For this reason, also, pitch-wood ignites easily, and is used for starting fires. Since then there have been smoke and fire in the world, and the two are inseparable. Smoke is always a sign of fire, and wind makes fire blaze up. For this reason people blow on fire.

¹ RBAE 31:660.² BBAE 59:294.³ BBAE 59:299, 301 (note 3).

(3) COYOTE AND ELK.¹*(From Nicola Valley.)*

After Coyote had introduced the salmon, made fishing-utensils, and shown the people how to fish, prepare, and cure salmon, he went to another country. The people there did not know how to hunt. They tried, but obtained very little game, because the animals were afraid of them. They used clubs and stones for killing them; and as the deer and other game run fast and jump far, they had great difficulty in killing anything. The game-animals, even the deer, were not afraid of the people, and often chased them. Some kinds of game even hunted and ate people.

One day Coyote met some people running. He asked them why they were running. They said, "Elk is hunting us. He will kill and eat us." Coyote said, "Why don't you kill him?" They answered, "We are afraid. He is more powerful than we are." Coyote went on, and soon met a Bull Elk. He asked him where he was going; and he said, "I am hunting for my wives." Coyote asked him, "Do you kill people?" and he answered, "Yes, sometimes." Coyote transformed him into a common elk, saying, "Henceforth people shall hunt and kill you." Then Coyote taught the people how to make bows and arrows; how to hunt, cut up, and cure meat; and how to dress skins. After this they hunted deer and other game.

(4) COYOTE AND DEER.

(From Nicola Valley.)

Coyote (or some other being) said, "Deer will be game and food for the Indians. There will be deer as long as there are Indians. If the Indians disappear, so will the deer." It was ordained this way. The deer were always animals. They were created as game, and food for people. They were hunted by the ancients, and continue to be hunted by the Indians of the present day. Since they are mere game-animals, they could not act as the ancients did, and there are no tales telling of them as human beings.

(5) COYOTE, FOX, AND THE SUN PEOPLE.²*(From Nicola Valley.)*

Coyote and Fox (or Wolf) were travelling. They went near the Sun's house. There they saw a bag hanging from the end of a pole. They asked each other, "What is in that bag?" Neither could tell. Fox smoked his pipe, and questioned it. The pipe answered, "Sun-

¹ BBAE 59: 302 (note 3).² BBAE 59: 301 (note 2).

rays." Coyote defecated, and questioned his excrements. They answered, "Hot wind." Now, they disputed as to who was right. Fox told Coyote to pull down the bag. Coyote tried in vain to reach it. Then he tried to push over the pole. He jumped at it, and tried to perforate it with the end of his arrow-flaker. Finally he succeeded in piercing it at the bottom, and made a small hole. Something bright came out. Fox said, "That must be a sun-ray; pull it down!" Coyote took hold of it, and burned his hand. Fox said, "I will shoot it." He hit the bag with a large-pointed arrow and burst it. Then the hot wind and the sun-rays came out and made a great noise. Coyote and Fox ran away. The people in the lodge heard the noise when the bag burst. They ran out, and pursued Coyote and Fox. When these were nearly overtaken, they turned around, and threatened to shoot the Sun people. The latter at once became afraid, and ran back.

(6) COYOTE TEACHES PEOPLE TO MATE.

(From Nicola Valley.)

Coyote was travelling, and came to a country where lived men and women who knew not how to propagate. He showed them how to mate. The women would not let him go until he was thoroughly fatigued. Then he ran away, and they chased him. After that the women of that country bore children.

(7) COYOTE AND THE MARMOTS.¹

(From Upper Uta'mqt and Nicola Valley.)

Coyote came to a pass in the mountains (some say on Upper Salmon River) inhabited by two Marmots, who sat one on each side behind rocks. When people passed through, they clashed the rocks together and killed them. Nothing could pass through except the wind. Coyote heard them, and determined to pass through. When he was in the middle, the rocks began to shut; but he placed his arrow-flaker of antler across, and they could not shut. He transformed the Marmots into animals, and the rocks into stationary cliffs. There is a narrow passage between two cliffs, through which the trail passes now.

(8) COYOTE IS ATTACKED BY COMB AND AWL.²

(From Nicola Valley.)

Coyote came to an underground lodge, which he entered. He saw no one inside; but everything looked in order, as if people lived there. He saw many nice things in the house, — bows and arrows, quivers,

¹ RBAE 31: 613 (No. 9).

² RBAE 31: 702.

war-clubs, baskets, and bags. He picked up a nice comb and examined it. He thought he would take it. As he turned around to go away, he heard people murmuring. He looked around, but saw nothing. He proceeded to climb the ladder. Then the comb scratched and combed him violently. Coyote said, "Stop! I will put you back." Then he thought he would take an awl. Again he heard people murmuring; and as he started to run away, the awl pierced him. He put it down in surprise. Then he took a pair of fine stones for smoothing arrows, and the same happened. The stones attacked him, jumping up and down, and scratching off his skin. Lastly he took a stone hammer, and it hit him so hard on the head that he was stunned. Then he ran away. He was angry, and cried out, "You shall no longer be people and have power to attack: henceforth you shall be mere tools and slaves of people."

(9) COYOTE AND THE GEESE.¹

(From Nicola Valley.)

Coyote was travelling through a country of lakes and swamps. He saw a large flock of geese flying overhead, and wished he could kill and eat them. He cut a club of wood, and whistled. They halted, and circled around. He clapped his hands, and they all fell down. He ran among them and clubbed them; but they merely cackled, laughed, and flapped their wings. In the noise and confusion, Coyote could not see where he was hitting. The wings caused a strong wind; and, as they rose, Coyote was taken off his feet. He was carried along by them. He caught at the swamp-grass tops, then at the willow-bush tops, then at the tree tops, but could not hold on. He was carried away to a point above the middle of a near-by swamp, where he dropped head first into the mud, and could not extricate himself. The mosquitoes, flies, and insects bit his legs and his backside and crawled into him. At last Fox came along and pulled him out.

(10) COYOTE, FOX, AND THE EGG-GATHERERS.

(From Nicola Valley.)

Coyote and Fox had cooked some fat meat, and, after eating, fell sound asleep. Some women who found them asleep thought they would have some fun with them. They tickled their scrota with feathers, but the two slept on. Then they changed their noses.² When the two awoke, they laughed at each other, but neither thought his own face had also been changed. They were thirsty because

¹ JE 8 : 310.² Some informants claim that they interchanged them.

they had eaten so much fat: therefore they went down to a lake to drink. When they saw by their reflections how ugly they had become, they quarrelled, each blaming the other for being the cause of his changed appearance. They heard people laughing. Then they knew that a trick had been played on them. They followed the tracks of the women, and saw them busy gathering ducks' eggs in a swamp. (The following part of the tale corresponds to the story told in Teit, JE 8: 310.)

(11) COYOTE AND HIS GUESTS.¹

(*From Spences Bridge.*)

Once upon a time Coyote visited Kingfisher. Since Kingfisher had no food, he went out, carrying a withe. He climbed a tree, uttered the Kingfisher's cry, and dived through a hole in the ice. Soon he emerged, carrying a fish. He repeated this four times. He strung the fish on the withe, returned to the lodge, and cooked them for Coyote, who ate until he was satiated. On leaving, Coyote invited Kingfisher to visit him. When Kingfisher entered Coyote's house, he saw nothing to eat. Coyote went out, and Kingfisher watched him. Coyote cut a willow withe on which to carry the fish. He fitted to his nose a long piece of pitch-wood, which was to serve as a beak. He climbed a tree overhanging a shallow hole from which he used to draw water. He uttered the Kingfisher's cry and dived down into the hole. He broke his nose and his head in the hole. Kingfisher laughed at the bungling Coyote. Then he caught some fish for him, so that they might eat.

(12) COYOTE AND HIS ELK WIFE.²

(*From Nicola Valley.*)

Coyote had been travelling about somewhere to the south, where he had met Elk chief, who gave him one of his daughters to wife. He told him, "If you are hungry, you may take a bite of meat from your wife's rump, which will heal over each time. However, you must not bite her before four nights have passed, and after that not more than once a day." Coyote was travelling north, and had reached the Nicola country. He hunted on the way, but could get no game: therefore he was hungry. He said, "Why should I have an Elk wife and not eat her? Why should I wait when I am hungry?" He snapped at his wife, but she ran away. He followed, and coaxed her back. In the evening, when they camped, he jumped at his wife and bit her. She ran away and became an elk, that lived in the Nicola country. Coyote went on alone, and came to the Thompson River. Ever since that time elks have been numerous in the Nicola country.

¹ RBAE 31 : 699; this volume, pp. 164, 181. BBAE 58 : 294.

² RBAE 31 : 696.

(13) COYOTE AND THE BERRY-PICKERS.¹*(From Nicola Valley.)*

Once Coyote changed himself into a baby. Some women who were picking berries near by heard him crying. They said, "Some woman must have been picking berries here, and has forgotten her child; let us take it home!" They camped on the way home, and put the child between them to keep it warm. In the morning the baby was gone, and they felt itchy. They also felt their bellies wet. They examined themselves, and found some Coyote hairs. They began to swell; and when they reached home, and were just in the entrance to their lodges, they gave birth to children.

(14) COYOTE DIGS ROOTS.²*(From Nicola Valley.)*

Coyote was travelling, and came to a country where many *tatū'En* roots³ grew. He was hungry, and could find no game, nor could he see any lodges or people. He cut a stick to serve as a root-digger, and said, "I will dig some roots and eat them." He saw a large one, and dug it out. Wind rushed up through the hole, and he could see people walking way down below. He put the plant back again. He dug another one, and the same thing happened. He must have been in the sky country, and these roots were stars.

(15) FOX STEALS COYOTE'S FOOD.⁴*(From Nicola Valley.)*

Coyote killed some young ground-squirrels, and made a hole in which to bake them. He stood waiting for them to be done. He noticed a rock near by, and thought, "I am tired of standing; why should I not sit down?" He sat down. Again he felt tired, and said, "This rock feels soft and comfortable; why should I not recline on it?" He leaned back and fell asleep. When he woke up, he saw Fox eating the squirrels. He tried to get up, but the rock held him. He said, "Leave some for me, Brother Fox!" But Fox ate all the squirrels, and went away. After a long time, Coyote was released, and gave chase to Fox. He found him sleeping in some tall grass. He set fire to the grass. Coyote thought he had killed him, but Fox escaped in the smoke. His skin was scorched. Since then the fox has been of a reddish color. The stone on which Coyote lay may still be seen in the Lower Nicola Valley. The central part is hollowed out, and there

¹ BBAE 59 : 301 (note 2); this volume, pp. 67, 70, 101, 139.² BBAE 59 : 309 (note 2).³ *Claytonia* sp.⁴ RBAE 31 : 675, 676; BBAE 59 : 295 (note 2).

is just enough room in the cavity for a person to recline. The mark of Coyote's seat is on a stone near by, and on another stone are the marks of his feet where he stood. It is not known who released Coyote. Some say Fox made the stone seize Coyote, and afterwards release him. Some say that the stone did not actually seize Coyote, but that Fox caused Coyote to stick to it.

(16) FOX STEALS COYOTE'S FOOD.¹

Coyote and Fox were half-brothers (or cousins). They often played tricks on each other. Once Coyote had found a carcass (or had killed some game), which he began to cook in a pit. While he was waiting under a branchy tree for the meat to be done, he fell asleep. Fox came along and caused the tree to fall on Coyote, who could not get away for a time. While he was imprisoned, he saw Fox eating the meat, and begged him to leave some; but Fox ate it all before Coyote could get away.

(17) COYOTE WEARS FOX'S RATTLE.²

Another time Fox fastened a rattle to his tail, and Coyote wanted to get it. Fox told him it was dangerous, and that only he himself could wear it; but Coyote persisted, so Fox fastened it to Coyote's tail, and warned him not to go through any brush. He knew that Coyote would try to go through brush, in order to learn why this had been forbidden. Coyote walked through bushes and stripped the rattle from his tail. He felt something pulling at his backside, and discovered that the rattle had caught in the bushes and was pulling out his entrails. He did not know what to do, and fainted. Fox came along, took away the rattle, and put back Coyote's entrails. Then he kicked Coyote, who awoke, and believed that he had been asleep.

(18) COYOTE AND THE WOODPECKERS.³

(From Nicola Valley.)

Coyote was caught in a cave, and called on all animals and birds for aid. They tried to release him, but failed. Finally he called on the

¹ The narrator said he did not remember the details of the story well. He had heard several variants of it. He could not tell whether the story was really Thompson, Shuswap, or Okanagon. He thought it was known to all these tribes, since the tales of the Thompson people of Spences Bridge, Ashcroft, and Nicola were about the same as those of the Shuswap of Bonaparte, Deadman's Creek, and Kamloops, and of the Okanagon at the head of Okanagon Lake. — See references under (15).

² BBAE 59 : 293 (note 1).

³ Thompson JE 8 : 306; Shuswap JE 2 : 634, 742; Maidu PAES 4 : 37; Hupa UCal. 151; Boas, Sagen 5.

Woodpeckers. One of them struck the rock and cracked it; the second widened the crack; the third one widened it still more; and finally the Red-Headed Woodpecker split it open, so that Coyote was able to get out. Some people say that Coyote was caught in a hollow tree, and that the Woodpeckers pecked a hole and took him out. Some add that they pulled him out by the tail.

(19) THE MOSQUITOES.¹

Formerly mosquitoes were very large, fierce, and ate people. Mosquito and his wife lived in a house at the edge of the timber, near a swamp. They hunted people, and killed them by sucking their blood. Mosquito hunted only women, and his wife hunted only men. They preferred the blood from the privates of people. Coyote or some other transformer turned them into mosquitoes, saying, "Henceforth you shall be small insects, and shall frequent swamps and woods. You shall be able to suck a little blood only. You shall not have power to kill people."

(20) THE CANNIBAL WHO USED AN ELK AS A DECOY.

Coyote (or some other transformer) was travelling, and came to a place where a cannibal lived in a large hollow tree. He used as a decoy a stuffed elk-skin, which he kept within arrow range on an open flat near a lake-shore. When a hunter stalked the elk, the cannibal shot and ate him. Many bones and skulls were around the base of the tree. Coyote defecated, and made his excrements whistle. When the cannibal looked out of the top of the tree, thinking that some one was there, Coyote entered the tree and shot the cannibal, whom he hit in the anus.²

(21) COYOTE STEALS SWEAT-HOUSE-MAN'S BLANKET.

Coyote was travelling, and came to a creek, where he saw a sweat-house covered with a nice blanket. He listened, but heard nothing except the noise sometimes made by hot stones. He lifted up a corner of the blanket and looked in. He did not see any one. He thought, "I will take this blanket," and went off with it. When he had gone some distance, he heard a noise behind. He looked, but saw nothing. The noise came nearer, and at last became so terrible that Coyote started to run. Although he did not see anything, he felt some one striking his legs. Something knocked him down, picked him up again, struck his head, and blinded him. He seemed

¹ The Thompson Indians believe the male mosquitoes bite women, and the female mosquitoes bite men.

² Full details of this story have been forgotten.

to be torn to pieces, and was rolled about until he lost consciousness. It was Sweat-House-Man, or the Wind, who had come to punish Coyote. When Coyote woke up, he found himself in the middle of a swamp, bruised and bleeding, stung by mosquitoes, and his clothes all torn. His eyes and body were swollen, and smarting from mosquito-bites. The sand-flies had crawled into his mouth, nose, ears, and anus, and infested his hair. He extricated himself with difficulty, and after some tiresome travelling in the mud he came out of the swamp.¹ The blanket went back to Sweat-House-Man.

(22) COYOTE-BERRIES.

The variety of service-berries called *snikiêpu'psa*² is said by some to be so called because Coyote was fond of eating them. He thought they were the best kind, whereas they are about the worst kind of berries.

(23) COYOTE AND THE ROLLING BOWLDER.³

(From Upper Utā'mqt and Nicola Valley.)

Coyote was travelling somewhere in the Upper Utā'mqt country, and came to a side-hill where there were bowlders at the foot of a cliff. Below, the side-hill was smooth. A bowlder lived here, that killed people by rolling on them. Coyote did not know which one it was, and questioned his excrements. They told him. The bowlder was a long distance above him. When he was below it, he heard a noise, and saw it coming. He stuck his double-headed arrow-flaker into the ground with one end pointing uphill. When the bowlder hit the point, it broke into fragments. At this place there is a patch of sharp fragments of white rock. He said, "Henceforth bowlders shall not kill people by rolling downhill. People shall be able to get out of their way."

(24) COYOTE AND THE RABBITS.⁴

(From Spences Bridge.)

Coyote had been carried by a flood a long way downstream, and came to a low country which was full of brush. He drifted ashore

¹ Some informants say that he made a cold wind blow, which drove away the flies and mosquitoes, froze or stiffened the mud, and healed or refreshed his body.

² Means "Little-Coyote berry."

³ A rather special form of the widely spread rolling-rock or rolling-head story.

⁴ The narrator said he did not remember all the details of this story. He thought that according to one version Coyote seized the Rabbits one at a time as they passed the log, and choked them. According to another version, Coyote transformed himself into a log; and when the Rabbits were dancing and singing, he rolled over them, killing a great many.

exhausted, and concealed himself under a fallen log. All around he saw much fallen timber and low brush, and many Rabbits in the bushes. He was very hungry, and much desired to catch some Rabbits. They saw him and approached him. They called one another, and a large number came. Coyote pretended to be dead. Soon they recognized him, and said, "Oh, it is Coyote! He is dead!" Then they were very glad, and began to dance. That night they sang and danced, passing close by Coyote. They made fun of him and rejoiced at his death. Suddenly he opened his eyes, jumped up, and clubbed a number of them.

(25) THE SISTERS WHO MARRIED COYOTE AND LYNX.¹

(From *Spences Bridge*.)

When Coyote made cold weather, and ran ahead with his house on his back to intercept the two sisters, they saw the lodge with smoke issuing from it, and said, "Some one lives there; we will go and warm ourselves." Coyote gave them fat to eat on a bark platter. The elder sister thought it did not look exactly like fat, and advised her younger sister not to eat it; but the latter, who was very hungry, tasted it. The elder sister threw some of the fat into the fire, and saw that it cracked and did not burn like real fat: therefore she refused to eat it. After receiving instructions from Coyote as to the direction of their grandmother, Mountain-Sheep, they departed. When they had gone a short distance, Coyote called after them, "If the child is a boy, save it! If it is a girl, hang it up on a tree and leave it!" The elder sister thought this was a strange thing to say, and at once concluded that her younger sister was pregnant, because she had eaten the fat. She said to her, "Let us jump four times!" They jumped four times, and then the younger sister gave birth to a boy. The fat that she had eaten was Coyote's dried semen. Again Coyote put down his house ahead of them, and produced cold weather. The sisters went in to warm themselves. Coyote made himself look like another man, but the elder sister recognized him. When Coyote offered them fat, she threw both dish and fat into the fire and reviled Coyote. The younger sister and her baby remained with Coyote; while the elder sister went on, carrying her basket and root-digger.

When the girl came near to where her grandmother lived, she heard the sound of some one adzing, and soon she saw her grandmother splitting wood. She sat down on the end of the log at which her grandmother was working. When the old woman noticed that the log tipped up, she looked up and recognized her grand-daughter. She hid her in her home, and did not allow any of the young men to see her. After a while, however, the people learned that Mountain-

¹ This is a continuation of the story told in MAFLS 6 : 36. — See BBAE 59 : 287.

Sheep's grand-daughter was hidden in her house. The young men wanted to marry her. The old woman told the men that the winner of a race should have her. The men were much elated at the prospect, and made great preparations for the race, which was to be run over a rough piece of country. They did not know that the girl's grandmother was going to run too. When the runners had all started, the old woman overtook them. She won the race with ease, and kept the girl. Mountain-Sheep can beat any animal in running in a broken country. The young men were angry, because the old woman had deceived them, and Lynx made up his mind to possess the girl. (Here follows the incident of the Lynx spitting on the girl.)

(26) THE COYOTE PEOPLE.¹

Coyote married a woman, and had many children by her. From these children are descended the Salish tribes. The Thompson are the descendants of one; the Shuswap, of another; Okanagon and Lillooet, of others. Therefore the languages of these tribes are related. The Chilcotin and Carriers must be of different parentage. Some say they are the descendants of Deer or Bird people. The Lower Fraser and Coast people are also different. On account of this story the Thompson and Shuswap are often called "Coyote people" in stories.

(27) OLD-COYOTE AND THE COYOTE PEOPLE.

(*From Nicola Valley.*)

Old-Coyote (he is called "Uncle Coyote" by some) was the ancestor of all the Indians. He had many wives. From some are descended the Thompson, from others the Okanagon, from still others the Shuswap. One of his sons (probably Ntli'kisentem) had two wives, Lū'la and Tcē'xa (varieties of ducks). The latter had a simple-minded sister, the Frog, who acted as her servant. She followed her wherever she went. Like Coyote himself, many of his sons had magical powers. Many of them left descendants. As Coyote travelled over a large part of the world, he left children in many places. The Salish, Kalispel, Nez Percés, Yakima, and Blackfeet, and all the interior tribes, have sprung from Coyote's children. Because these tribes sprang from Coyote, they are called "Coyote people."

Some say that the people were not actually descendants of Coyote, but that he was their chief. The descendants of Coyote spread over the country, and occupied many parts that were not formerly inhabited. At one time they all spoke the same language. It was like Shuswap. Some of them were bad people, but most of them were good. Some of them settled in the Thompson Valley and in the surrounding

country. At a later date Old-One separated the good people from the bad. He transformed all the bad ones into coyotes. The good ones he led forth, and made them settle at different places, widely apart. Afterwards, when the people met, they spoke different languages. For this reason coyotes abound in the region inhabited by Old-Coyote's descendants, and in the country over which he travelled, but nowhere else.

(28) COYOTE AND THE FLOOD.

Coyote was living somewhere in the interior. He was a chief and father of the people. No one knows whence he came. For some reason a flood came, and covered the whole country except the tops of the highest mountains. Some say the flood came to put out a great fire which raged in the world. Others say it was made to clean the earth. Many people and animals were drowned. Some fled to the high mountains, but the flood rose so rapidly that they were overtaken. Some reached the tops and were saved. Some drifted about on logs. No one knew how to make canoes. Only Coyote made a canoe of horse-tails or grass. He and some of his friends embarked in it. They drifted for many days, and at last struck a mountain on the south side of the Thompson River, called Zoké'ski.¹ The flood receded rapidly. Coyote descended to the Thompson River, and for a time took up his abode there. On leaving his canoe, he transformed it into stone. It may still be seen near the top of the mountain. It is about thirty feet long, and there were figures of three persons in it. It is said that some of these have now disappeared. The water-marks of this flood may be seen on some parts of the mountains. Owing to the flood, water and fish are now found all over the mountains. Before the flood the country was dry, and there were no lakes above the level of the low valleys. The survivors of the flood are the ancestors of the various tribes. Some of the people from Coyote's canoe settled here and there, — at Lytton, at Nicola, and other places.

2. SESULIA'N AND SEKU'LIA.²

(From Spences Bridge.)

[A Fragment.]

Two Transformers, Sesulia'n and Seku'lia, came down the Fraser River from the Shuswap country. They were good men, and taught the people many arts. They transformed those who were proud,

¹ At the head of Thompson Creek.

² The meaning of these names is unknown. The narrator, chief of the Spences Bridge band, said he had forgotten the greater part of this story. It was best known to some of the Lytton people, and he had heard two or three different versions. It is a very old story. [These names may be distortions of the French Jésus Christ.—F. B.]

while they helped those who were grateful for advice and instruction. They reached Styne Creek¹ at dusk. A number of people were living in an underground lodge just north of the creek, and their dogs began to howl² when the Transformers approached. A man went out to see who was coming. When he saw the Transformers, he made fun of them. Therefore they transformed him, the house, and the people into stone.

When leaving this place, Sesulia'n left the mark of his right foot on a stone, and a little farther down the river Seku'lia left the mark of his left foot. Both these impressions of human feet may still be seen in the woods near Styne.³

The Transformers taught people how to make tools and implements. They carried patterns drawn on hide of every object that people use. They taught people how to make fire-drills, how to cook, how to work stone, flake arrow-heads and spears, how to make knives and harpoons.

When they reached the Fraser Canyon, near Spuzzum, they saw that the river was full of salmon, which were ascending the stream. Across the river they saw a man trying to catch salmon. He had a long rope of cedar-bark fastened around the waist of a boy whom he lowered down over the cliff to the river, where the boy tried to catch the salmon with his hands. They watched, and saw that he was unable to catch any. After a while the man pulled the boy up, and the two sat down on the ground to rest. The man thought, "If only somebody would teach us how to catch these fish! Then we should have plenty to eat." The Transformers held up their hands above their heads, the palms turned towards the man, and at once he saw them and understood them. One of the Transformers held up a pattern, and at once the man understood it and copied it. It represented bark twine, and he at once made some twine. Then the Transformer held up another pattern, and the man understood it. He made a bag-net. The Transformer held up another pattern, and the man knew at once how to make the hoop for his dip-net. When the net was finished, he wondered what he was to do with it. The Transformer showed him how to catch salmon and how to cook and cure it.⁴

The Transformers went on to the boundary of the Lower Fraser tribe, and returned up the river to the Thompson tribe. Later on they left the country and disappeared. It is said that they travelled through other countries to the east, teaching the people their arts. It is believed they will accompany Coyote when he returns. Then

¹ On the west side of Fraser River, a little above Lytton.

² The old breed of Indian dogs did not bark.

³ The narrator said he had seen these rocks. They looked as if they had been mud or clay at one time, and had hardened in stone. The marks of the feet were plain.

⁴ RBAE 31: 605 (No. 65).

there will be great changes on the earth, and many people will die. Everything that is evil will be destroyed.

3. QWA'QTQWETŁ AND KOKWĒ'LA.

(From the Upper and Lower Thompson Indians.)

The story begins with the tale of the Black and Grizzly Bears.¹ The Fisher was the husband of the Bear women, and they all lived in Botani Valley. After killing the Grizzly cubs, the Black Bear cubs escaped to Lytton, and were taken across by their grandfather Kwonē'-kwa² to the west side of Fraser River. The sturgeon took the last bite out of the pursuing Grizzly Bear. The Black Bear cubs disappeared, and are supposed to have gone to the Lillooet country. Afterwards they attained magical powers and travelled all over the world. They became known as "the Qwa'qtqwetł³ brothers" (from the name of the youngest one), instead of "the Black Bear children." Qwa'qtqwetł, the youngest one, was always carried by his brothers on their backs; according to others, in a basket.⁴ They must have gone down from the Lillooet country to the coast by way of the Lower Fraser River; for they came into the Thompson country from the coast, and travelled up river.⁵

At this time there lived in the Thompson country a man generally called "Kokwē'la," or "Kokwē'la's son."⁶ He was also a Transformer, endowed with magic. Like the Qwa'qtqwetł, he originated in the interior. He was a native of Botani Valley. He was angry at his mother because she had not told him truly who his father was. After he had questioned in vain trees, stones, and water, a bird told him. Then he questioned the *kokwē'la*-root, which confirmed what the bird had said. As a warning to liars, he transformed his mother into a stone, which may be seen near Lytton. He said, "Henceforth women may not have intercourse with roots, nor bear children to them." He left his country, and, after travelling eastward and northward among the Shuswap and other tribes, he came down the Fraser

¹ See RBAE 31 : 586.

² Perhaps derived from *nie'ko* ("to cross a river"). Kwonē'kwa is said to have been one of the ancestors of the Lytton people. He made canoes, and transported people across the Fraser and Thompson Rivers. He is called "the grandfather of the 'real Thompson Indians,'" and, according to some informants, was the first man who made canoes. By some Indians he is considered as an historic rather than a mythological personage. — See JE 8 : 318.

³ This name is often pronounced Qwo'qtqwetł, and appears to mean "smiling" rather than "benign face," as given by Hill-Tout (FL 1899 : 195). It appears to be a diminutive frequentative form of *s'qoi'tł* ("smiling").

⁴ RBAE 31 : 588 (No. 11).

⁵ RBAE 31 : 588 (No. 4).

⁶ RBAE 31 : 615 (No. 1).

River as far as Nkai'a,¹ where he met the Qwa'qtqwetł brothers on his way up the river. They tried to transform him, but without success. He also tried his powers in vain on Qwa'qtqwetł. Then they said to one another, "We are of equal power; let us camp together!" Their camping-place may still be seen in the shape of a large flat rock. Since he had no water, Kokwē'la drove his staff into the ground; and when he withdrew it, water came out, and runs until this day. Each of the four men carried diminutive kettles of basketry for cooking, a small pack of food, and very small spoons of sheep's-horn. All of these became large whenever they desired to use them. Their food was inexhaustible.

(Here follows the incident of the soup, as related in a previous publication.²) Qwa'qtqwetł said to his brothers, "Watch me finishing his soup at one spoonful." When he failed, Kokwē'la scraped the soup up with one sweep of his thumb, and left the basket completely empty.

Before they parted, Qwa'qtqwetł and Kokwē'la agreed that they would travel in opposite directions to the ends of the earth. Kokwē'la then descended the Fraser River and reached the west end of the earth at some place near the ocean. There he sat down and disappeared. He assumed the name SESUWELIA'n,³ and will remain in the west until the time comes for the dead to return, when he will re-appear with Coyote and act as a chief and judge.

Qwa'qtqwetł and his brothers travelled up the Thompson River, and continued their journey eastwards until they reached the end of the land in that direction, near the other ocean. The youngest brother said to the elder ones, "Our work is done, now I shall transform you." They went hunting a bear up in the sky; and he transformed them, their dog, and the bear into the group of stars known as the Grizzly Bear.⁴ Then he assumed the name CEKwō'liatc,⁵ and took his position at the east end of the earth. He also will return to act as chief, judge, and transformer when the earth is sufficiently old, and the time comes for the great change.⁶

His brothers were only slightly gifted with magic, and travelled with him rather as helpers and companions. On their way up the Thompson River they wrought at least three transformations between

¹ On the west side of the Fraser River, near Lytton.

² RBAE 31: 616.

³ See p. 13.

⁴ The constellation the Great Bear or Dipper. All the Shuswap and Thompson tell stories of the transformation of hunters or men and a bear into the constellation the Great Bear.—RBAE 31: 615 (No. 17).

⁵ See p. 13.

⁶ Some Indians believe that the "people of the birch-bark canoe" (i.e., the Sun and companions) will also return as chiefs to earth at the time of the great transformation at the end of the world.

Lytton and Spences Bridge on the south side of the river, — the first at a place a little east of Thompson station, where they met a young woman¹ who waylaid men. She was a Snake woman, who called on all male passers-by and made love to them. When they succumbed to her enticement, her vagina closed, and severed or crushed their genital organs, and thus killed them. Qwa'qtqwetl said he would overcome her. His brother tried to dissuade him, saying, "You will surely be killed." The brothers found the woman lying near the trail with her legs apart, as was her custom. Qwa'qtqwetl inserted his arrow-flaker crosswise in her vagina, and thus prevented the parts from closing. He transformed her into a rock, saying, "Henceforth no privates of women shall have the power to destroy men." This rock is there yet.²

A second transformation occurred at a place called "Gaping" or "Open-Mouth," near Drynoch. Here lived a huge horse³ which caught people with its mouth. It placed its open mouth on the trail, and people walked in. It closed it, and they could not get out.⁴ Qwa'qtqwetl placed his arrow-flaker⁵ on end in the creature's mouth, so that it could not be closed. After he had thus killed its power, he transformed it into a stone, which may still be seen at that place. He said, "Henceforth horses shall not swallow people, but shall be their friends, and be used by man."

A third transformation took place near Mud Slide. (Here follows the incident of Qwa'qtqwetl's transformation into a fish, and the capture of the copper harpoon-point.⁶) The mystery, or cannibal, of this place, and his underground lodge, were transformed into a stone, which may be seen there above the old Indian trail. As the man's wife had spoken kindly to them, and had warned them against her husband, they transformed her into an animal, and not into a stone. Qwa'qtqwetl threw her toward the side-hills of Botani Valley, saying, "Henceforth you shall be a short-tailed mouse, and your food shall be roots. At the place where I put you these will be in great abundance."

¹ Some informants say she was an adolescent girl. — RBAE 31: 614 (No. 12).

² This rock is prayed to by Indians who have swellings of the limbs. They strike the rock and the affected parts of the body with fir-branches, asking the mystery of the place to cure them. The rock has a fissure similar to the rock called "Coyote's Wife," near Spences Bridge.

³ When I pointed out that the horse was a recent introduction, and could not have been in the Thompson country in very early times, the Indians said it might have been a buffalo or an elk, but they had heard the story told of a horse, or of a being resembling a horse. It may have been simply the "mystery" of the place.

⁴ See pp. 115, 117, 122, 148.

⁵ RBAE 31: 610 (No. 1).

⁶ RBAE 31: 606 (No. 67).

A little above this place they came to a large underground lodge inhabited by Coyote people. Qwa'qtqwetl transformed them into rocks. At that place is a large, deep, circular depression in the ground, with boulders in it. The latter are the transformed Coyote people.¹

The next incident was the quarrel between the brothers regarding their respective powers. They were going to separate, and the eldest brother was going to take the second brother along. They left Qwa'qtqwetl in bed by the camp-fire. When they had gone some distance, Qwa'qtqwetl caused a flood by throwing his beaver-skin head-band into the fire.² This happened about one mile below Spences Bridge.³

When they reached the mouth of the Nicola River, the brothers desired some *tsô'.la*⁴ fish to eat. Qwa'qtqwetl caught a large fat one; and after they had eaten it, he threw the bones into the Thompson River, saying, "Henceforth this fish shall frequent this river, and be abundant at this place." This is the reason why the river near Spences Bridge is now a famous *tsô'.la*-ground.

Next they travelled some forty or fifty miles up the Nicola Valley. They transformed into stones a hunting-party of bad people who were going up a hillside, one behind the other. They may now be seen as a long row of boulders on the side-hill.

Above this place, on the south side of the river, near Năi'ek,⁵ they transformed a war-party. The warriors may now be seen as pinnacles of clay in a bluff at this place.⁶ They also had a contest with Coyote, and transformed his seat, or bed, into stone. Coyote transformed their tracks into stone, which may all be seen there at the present day.⁷

While travelling in the Nicola Valley, the brothers desired beaver-tails to eat,⁸ but they did not know how to catch the beaver. Qwa'qtqwetl drank the beaver-lake dry, and clubbed the beavers. He threw their bones into the water, and they became beavers. He said, "Henceforth beavers shall be plentiful in this country." In the Upper Nicola Valley the brothers desired to eat elk-meat, but they did not know how to hunt elk. Qwa'qtqwetl changed himself into a fly, entered a bull-elk's anus, and killed him. After they had eaten, he threw the bones in four directions, saying, "Henceforth elk shall be abundant in this region."

Then the brothers returned to Spences Bridge and proceeded up

¹ RBAE 31 : 603 (No. 46) *et seq.*

² Some Indians believe that the burning of beaver hair or skin will cause rains, and the lakes and streams to swell or flood their banks.

³ RBAE 31 : 608 (No. 68).

⁴ A large variety of trout. Steelhead-salmon are also called by this name. He commanded the fish to jump ashore, and caught it.

⁵ An Indian village in the Lower Nicola Valley.

⁶ RBAE 31 : 603 (No. 44).

⁷ RBAE 31 : 604 (No. 55).

⁸ RBAE 31 : 612 (No. 8).

the Thompson River. In several places between Spences Bridge and Ashcroft they had contests with Coyote people. Here are related the incidents of transformation into stone of Coyote's sweat-house (two miles above Spences Bridge), of Coyote's and his wife's privates, and of her basket (five miles above Spences Bridge), and of Coyote's fish-weir, into islands and bars six miles above Spences Bridge.¹

At Black Canyon, below Ashcroft,² a large dark animal, or buffalo, blocked the river, and everything that came downstream was swallowed by him. The water passed into his mouth and out of his anus. He had killed many people. Qwa'qtqwetl transformed himself into a small piece of driftwood, floated into the mouth of the monster, cut off his heart, and killed him. He said, "Henceforth there shall only be a canyon at this place."³

Then they proceeded up the Bonaparte River. Somewhere near Cache Creek, on an open flat, grew a large tree with spreading branches. It had a nice odor, and its shade was cool. This mystery tree caused hot weather, in order to induce people to seek its shade. The odor put them to sleep; and then the tree would fall over on them, and crush them to death. Qwa'qtqwetl lay down under the tree, and pretended to sleep. When the tree began to fall on him, he placed his arrow-flaker on the ground point up, and the tree could descend no farther. He said, "Henceforth trees shall not have the power of falling on people, except by accident."⁴

Next they went up Hat Creek. (Here follows the incident of pushing the heads against the rock.⁵)

In Marble Canyon they transformed the cannibals Eagle and Skunk.⁶

In La Fontaine they burned Coyote's wooden wife, and Qwa'qtqwetl made two wives for him out of cottonwood and alder trees, and blew breath into them, thus transforming them into people.⁷

Then they crossed Pavilion Mountain, where they transformed three or four witches into stone while they were dancing for the purpose of overcoming Qwa'qtqwetl.⁸

There they also changed Coyote's penis into stone. It may be seen sticking out on the south edge of the mountain as an isolated peak.

¹ RBAE 31 : 603 (No. 47) *et seq.*

² About twenty miles above Spences Bridge, on the Thompson River.

³ RBAE 31 : 611 (No. 4).

⁴ Some say he transformed it into the tobacco-plant, saying, "Henceforth you shall grow around old camps." — RBAE 31 : 612 (No. 6).

⁵ RBAE 31 : 614 (No. 13).

⁶ RBAE 31 : 613 (Nos. 10 and 11).

⁷ RBAE 31 : 609 (No. 69).

⁸ Some informants say that they were adolescent girls, or adolescent girls and an old woman in charge of them. — RBAE 31 : 615 (No. 17).

After travelling through the upper Shuswap country, they went east to the Kutenai and Cree countries, and disappeared. At some place in the Shuswap country not far from the upper limits of the Thompson tribe, they came to the house of the Rock-Rabbit.¹ His dwelling was of stone. When people entered, he caused the entrance to close on them by shouting, "Skī'.p!" ("pinch!") The bones of many people lay around outside the house. Qwa'qtqwētl entered the house, placed his arrow-flaker crossways in the entrance, and prevented it from closing. He threw Rock-Rabbit out among the rocks of a large slide, saying, "Henceforth you shall be a mere rock-rabbit, and live among the rocks. The entrance of your house shall no longer close when you shout 'Skī'.p!' "

The incident of the man who cut open his wives when they were about to give birth occurred in the canyon of the Fraser, below Lytton.²

In several parts of the country the marks of the brothers' feet may still be seen.

4. THE WIND-MAN.³

(From the Upper Utā'mgt.)

In the open country lived a man who killed people. He could not walk; but when the wind blew, he could travel fast, for he bounced along like a ball. He had a large head, large eyes, large mouth, small withered arms and legs,⁴ and a hollow round body. He knocked down anything that came in his way.

5. MOURNING-DOVE.

(From Nicola Valley.)

A story relating to the origin of the cry of the Mourning-Dove was told by the old people. Dove was a woman, and had children. Berries and famine were mentioned in the story. All the details have been forgotten.

6. SEA-GULL.

A story used to be told of Sea-Gull. It gave the reason why the gull goes up rivers. The story is now forgotten. It is said that Gull came ahead of the Salmon, and told the people of their coming.

7. SUN-FIRE.

Long ago, before Beaver and Eagle stole the fire, and before there was any fire in wood, the people could not make fire. When they

¹ Or Little Chief Hare. — RBAE 31 : 613 (No. 9).

² RBAE 31 : 609 (No. 70).

³ JE 8 : 330 (No. 40).

⁴ Some informants say that his limbs were boneless.

were very cold, they sent messengers to the Sun to procure fire. These had to travel a long distance. When the fire that the messengers carried was used up, and they wanted more, they sent for some more. Some say they carried the fire between shells, or enclosed in some other way. The fire brought from the Sun gave a strong heat. Some men are said to have had the power of bringing down sun-heat and fire without having to go to the Sun for it. They drew down the sunbeams.

8. THE HOT-WIND PEOPLE AND THE COLD-WIND PEOPLE.¹

The Chinook-Wind people lived in the south, in the timbered mountains. The Cold-Wind people lived in the north, in the bare, snowy mountains. Between them lived the Indians, who had no power over the winds. The Chinook-Wind people were friendly with the Indians, and travelled among them. The Cold-Wind people never visited them. Therefore there was very little cold in the Indian country. The Chinook-Wind's son went north, and married a daughter of the Cold-Wind people, and introduced cold by bringing her back to his home. The annual visits of her people to see her brought on the winter seasons. Before that, the Cold-Wind chief never came out of his house. He always remained inside. Therefore there was no severely cold weather. All the Cold-Wind people remained in their own country. Their houses were made of ice. Only when they walked about outside did it become cold. When they opened the doors of their houses, cold winds blew out, and it became somewhat cold. They never kept their doors open for very long. Thus it was long ago, before the Chinook-Wind's son married.

9. KWESKAPĪ'NEK.

KWESKAPĪ'NEK was a woman who lived at Lytton. She was considered a chieftainess and mother of the people. Some Thompson and Okanagan people are believed to be descended from her. A chief came from the south or east and took her away or married her. Some say he was the Sun. She wept much, because she said she was about to leave her children and live in a strange country. She wanted to make provision for her children, and leave them a token whereby they would remember her. Therefore she filled her basket with edible roots. She repaired to BETA'NI (or BOTA'NI), and emptied her basket, saying, "Henceforth roots will grow in abundance in this place; and my children shall repair here to dig them." Therefore almost all kinds of edible roots now grow there. If she had had camas and bitter-root in her basket, these plants also would now be abundant there. (There was a long story about this woman formerly, but it has been forgotten.)

¹ RBAE 31 : 732.

10. THE BUSH-TAILED RAT.

(From the Upper Thompson and Lytton.)

It was winter, and many people were living in a large underground lodge, and many others were living in numerous mat lodges near by. The people were losing their food-supplies, but no one knew who was stealing them. Many children of all ages had been stolen. The thefts happened every winter when the people had camped there, and continued until spring. One night an old woman could not sleep. She heard some one enter the lodge, run around the house, and then go up the ladder and vanish. On the following morning it was noticed that a number of things had been stolen. The woman informed the people, who in the following night lay down undressed but armed. About midnight some one came down the ladder and began to pick up food and other things, which he put into a sack. They recognized him as Bush-Tailed Rat. When he went out, all the people followed him. He went to his house, which was located between the rocks, and called to the door, "I'li'qa!" Then it opened. He entered with his load, and called "Tla'qí'pa!"¹ and it shut. Then a man who followed close on his heels jumped forward and placed a large thunder arrow-head crossways in the entrance, preventing the shutting of the door. Now the people went in and discovered their property and their children that had been lost for years. Some of the children who had been young when they were taken, were now grown up. There were piles of ornaments, clothes, and food. They attacked Rat and crushed him. They threw him outside among the rocks. They transformed him, and said, "Henceforth you shall be a rat, and shall steal only a little at a time. You shall eat rose-berries and prickly-pears, and roll them to your house. You shall gather sticks, and build your house among rocks. Your excrement shall be valuable as medicine."²

11. MARTEN AND FISHER.³

Marten and his elder brother Fisher lived together in an underground lodge. Fisher went hunting, while Marten kept house. One day Fisher said to Marten, "If any bird alights on top of the house-ladder, do not shoot at it." That day, when Fisher was hunting, Red-Headed-

¹ These words mean "wide open" and "tightly closed" (imperative forms). Some people say the Rat pronounced the words differently; viz., "ilē'eka" and "tlēkē'epa." Some say this is why the door opened and shut rather slowly. Others say this is the pronunciation peculiar to the Rat.

² The droppings of the bush-tailed rat are called by old people *smū'ilast*, and were used by some as a tonic or medicine for the stomach. A small one or half a large one was dissolved in a cupful of water, and constituted a single dose. — See RBAE 31 : 613 (No. 9).

³ JE 8 : 342.

Woodpecker came and sat on the ladder. Marten shot at it, and missed. He went out to search for his arrow, and at last came to what seemed the end of a ladder of an underground lodge. His arrow had hit it. He went up to it, and saw the entrance to a lodge. While he was pulling out his arrow, he was pushed from behind, and fell down the hole. Red-Headed-Woodpecker, in the shape of a woman, descended behind him, and took her place near the foot of the ladder, on the side of the fire opposite Marten. She built a large fire. Then she brought out some fat from the back of a deer, and handed it in a bark dish to Marten across the fire. As he was taking hold of it, she caught his hands, and pulled him face down into the fire, where he was badly burned. She picked him up and threw him out. He crawled back to his lodge, where he lay down on some mats and covered himself up. Fisher came home, and said, "xwê'hwê,¹ take down my staff. Where are you? Take down my meat." Marten simply repeated Fisher's words. Fisher threw down his staff and pack, and entered. He knew at once what had happened, and charged Marten with disobedience. Marten related what had happened. Then Fisher tried to cure his brother. He took pieces of his pack-strap (or robe) of marten-skin, spit on them, and covered those parts of Marten's face and body from which the skin had fallen off. He could not make him as good-looking as he had been before, nor could he smooth out the skin of his face. This is the reason of the peculiar appearance of the marten of the present day. On the next morning, while Fisher was still there, Red-Headed-Woodpecker perched on the ladder; and Fisher shot his arrow at it, wounding it. He shot a second arrow, which hit it, but the bird did not fall. Fisher said to Marten, "That is the way to shoot." He went up to get the bird; but, as soon as he touched it, it turned into excrements. Fisher left Marten, and went to Red-Headed-Woodpecker's lodge. On entering, he took a position opposite her. She passed him some deer-fat, and tried to pull him into the fire; but he jumped over it, knocked down the woman, fell on her, and touched her privates. Then he returned to Marten. He said to him, "A woman will arrive to-morrow, your sister-in-law. You must treat her well. You must give her of the best food to eat. Pick out the best skins from the pile that you have dressed, and make clothes for her, — moccasins, leggings, dress, and robe."

Fisher went hunting; and while he was away, the woman came. Marten gave her the lower parts of deer-legs, which she could not

¹ xwê'hwê, or xwe'xwa, or tsehwe'xwa, the mythological name of marten, seems to have some connection with the ordinary Thompson name for the animal marten, probably an endearing or familiar form. Some say Fisher's mythological name was Xā'xa. This has no connection with the language name for "fisher." It is the Kutenai word for "skunk."

chew, and clothes which were too small and made of half-dressed skin. He moistened the skin, and she managed to put on the dress; but soon the skin dried and shrunk, so that she suffered pain and felt very uncomfortable. She was crying when Fisher returned. He was angry at Marten, and compelled him to give her clothes made of the best skins. In due time the woman bore a son, who grew rapidly.

Fisher warned Marten never to let the woman go for water. When water was required, Marten was to draw it himself. One day Marten disregarded his brother's command and sent the woman and her boy to the watering-place. When she was drawing water, a king-salmon jumped near by. She said, "What a fine-looking fish! I wish I had a husband as good-looking as he!" Almost immediately a man touched her on the shoulder, and said, "I am that fish. You have chosen me for your husband. You are my wife, and must accompany me." He took her away, and left the boy there. The boy returned to the lodge, and told his father what had happened. Fisher scolded Marten for his disobedience, and said, "How can I find my wife?" His son replied, "I shall find my mother. I shall search for her everywhere." He changed himself into a fly. In this shape he found his mother, returned, and told his father where she was. Three times Fisher and Marten left the house for the rescue of the woman; but, although they had changed the boy's toys on each occasion, he cried so much that they had to return. The fourth time they made a toy fawn, and gave him a small bow and blunt arrows to shoot at it. This so amused him that he never cried. After watching him for a time and seeing that he did not cry, they started off. In a bark canoe they paddled across the lake to the country of the fisher. Here they saw two Fish girls who had a dugout canoe and were carrying dried fish from a cache to their canoe.

(From here on, the story is the same as that collected by Hill-Tout from the Okanagon, beginning with the sixth line from the bottom of p. 159, and continuing to the end, with the following very slight variations:) They took the boys by their noses, and shook them out of their skins, into which they entered.¹

Fisher and Marten had made arrangements with Rat and Mouse to gnaw holes through the bottoms of the Fish people's canoes. They did so; and, when the Fish people went to launch a canoe, they found a hole in it. Thus they launched one after another, and lost much time. The last canoe they launched was sound, and in it they gave chase.

In the morning the people found the skins of the two Fish boys lying alongside the headless body of their chief, King-Salmon.

After Turtle and Frog had recovered the head, they brought it

¹ RBAE 31 : 606 (No. 66).

home in the canoe, and put it back on King-Salmon's body. He then came to life again, and was a man as before. Fisher and Marten reached home with the woman.¹

12. THE BALD-HEADED EAGLE.

(From the *Upper Thompson and Upper Utā'mq̄l.*)

This story is the same as Teit JE 8: 345 (No. 66), with the following variations:—

The Bald-Headed-Eagle met the girl at a stream, and transformed his penis into a log, on which she crossed. At the end he stopped her from passing until she called him husband. He said, "Why did you not say that before? You were already my wife, for you have walked on my penis."² On her way to see her relatives she passed the battle-field of the birds, and Bald-Head's skull and body were still lying there. The head looked old and decayed. She urinated on it. After a time she noticed something like a white stone following her. She tried to get away, but it followed her. She went uphill, but still it was gaining on her. She ran to a stream where Crane lived. She called, "Grandfather, take me across!" He put his leg across the stream, and she crossed on it. She said to him, "Throw into the water that thing that follows me." It rolled along until it came to the middle of Crane's leg. Then he turned his leg, and it fell into the water. The woman thought it would be carried away by the current, but it rolled over the surface of the water, and continued the pursuit. It was now close to her, and she was exhausted. She ran towards a tree, intending to climb it; but the head overtook her before she could reach the tree, and entered her privates.³ Before she reached her people's house, she gave birth to two eggs which bore the image of an eagle's face. They rolled after her wherever she went. Her sisters killed them by throwing them into the fire, where they burst. They pulled Bald-Head's skull out of the young woman. It did not burn; only the eyes burst. They cut it into pieces, which they burned by placing them under the ashes. Then it disappeared.

13. THE FLEA.⁴

Flea was lazy, and known to be a thief, runner, and jumper, although he was club-footed. He lived in a lodge by himself, but near by were

¹ BBAE 59: 300 (note 3).

² RBAE 31: 838.

³ Some say she took refuge in a tree. The head tried to climb up, but always fell back. It staid at the bottom. She could not remain on the tree. When she came down, she jumped over the head, and it entered her.

⁴ The narrator, who is over seventy-five years of age, said he had heard a story of Flea running a race; but it was so long since he had heard it related, that he had forgotten the details.

a large number of people and lodges. He was too lazy to gather wood, and soon had no fuel. He stole wood from his neighbors, who had much wood gathered near their houses. Although they watched, they could not catch the thief. One very dark night Flea went to steal wood, stumbled over a fagot, and fell against the wood-pile, thus making a noise. The swiftest runners, who were in readiness, ran out, and overtook him as he was about to reach his house. They thrashed him soundly.¹

14. LYNX AND DEER.

[A Fragment.]

Lynx was hunting rabbits, and saw some deer in a hollow. He thought how nice it would be to eat some fat deer-meat, as it was so much better than rabbit-meat. The snow was deep, and he knew that he could not run the deer down. Therefore he resolved to try strategy. He kneaded some snow in his hands and set it rolling down the slope. The deer were startled and about to run away; but when they saw that it was snow which had rolled down the bank, they kept on browsing. Lynx repeated this many times, and the deer became quite accustomed to the snow rolling down the bank. Lynx made larger and larger snowballs. Finally he drew himself together so as to be quite round, and rolled down himself. When he arrived at the bottom, he was covered with snow. He rolled close to the deer, who looked up. As he did not move any more, they thought that he was just another snowball, turned their backs, and continued to browse. Then Lynx jumped on the nearest one and killed it. The lynx occasionally gets deer in this manner.

15. ELK AND ANTELOPE.²

[A Fragment.]

The people used to tell a story of a race between Elk and Antelope, but it seems to be forgotten now. As they were still racing, they were transformed into stars. The two stars which we call "racers" or "runners" are Elk and Antelope.

16. OWL AND NTSAA'Z.³

Once upon a time there was a little boy who always cried. His parents tried to frighten him by saying, "The owl will hear you and take you away. He will put you in his basket, which is full of snakes." One night he cried more than usual, and his parents, being much

¹ Some say "killed him."

² RBAE 31 : 604 (No. 61).

³ Some informants think this name is related to, or connected with, Snā'naz. See BBAE 59 : 296 (note 5) and JE 8 : 265; this volume, p. 176.

annoyed, said, "Owl, come and take him!" After a while he became quiet, and his parents said, "Our child is now very quiet." They were glad. He had not become quiet, however, for Owl had entered the lodge quietly, and in the dark put the boy in his basket and carried him off. He took him to his house and reared him. He made him wash in the creek, and the boy grew very rapidly. He grew as much in one day as he would have grown in a year under ordinary circumstances. His parents could find no trace of him, and gave him up for lost. They thought Owl had taken him, but they did not know where to search for him.

In a short time the boy had grown to be a young man, and Owl had taught him how to hunt and shoot. Every day they hunted. Owl drove the game, and the lad sat down at a certain place to shoot the animals as they came up. Owl carried the meat away, and gave the lad very little to eat.

One morning, when washing himself, he saw a lodge across the creek. He went there, and found that Crow and his wife lived there. Crow said to him, "Owl treats you badly. He starves you." He answered, "Yes, I am hungry all the time." Crow said, "Your grandmother will feed you." Crow-Woman gave him some food to eat.

On the following day he hunted with Owl again. He was at a deer-trail on the top of a ridge. Owl was driving the deer, and shouted, "Go to my slave, go to my slave!" The lad heard him, and became angry. He said, "Not only does he starve me, but he also calls me his slave." He hurried back to the house, made a big fire, took down Owl's heart, and threw it into the fire. Owl always left his heart hanging in the house. He was still driving deer, when he felt a pain at his heart. The pain became severer, as his heart was burning. He hastened home, and fell down dead at the lodge door at the very moment when his heart was consumed. The lad went to Crow's lodge, and told him that he had killed Owl.

Crow questioned him: "Have you any grandmother? Have you any mother? Have you any elder sister? Have you any younger sister?" He answered that he had. Crow asked him, "Have you any toy dried salmon? Have you any toy dried berries? Have you any toy salmon-oil? Have you any toy deer-fat?" He answered that he had. Crow said, "Shall I go and get them?" and the boy answered, "Very well."

Then Crow flew away, and arrived at the cellar of the lad's mother. She was inside, taking out some dried fish, and her daughter was sitting on the top of the cellar. Crow said to the girl, "I have come to get the toy dried salmon of your elder brother." The girl spoke to her mother, saying, "Crow is here, asking for the toy dried salmon of

my elder brother." Then the mother cried, saying, "You ought not to speak that way." The girl remonstrated, saying that she was speaking the truth: therefore the woman came out, and asked Crow where her son was. She made up a pack for Crow, who said, "Now, watch where I go! Where I end my flight, there you will see a pillar of smoke. I live there with your son." They watched Crow, and lost sight of him in the distance. Crow came successively for all the toy food belonging to the lad. The longest-sighted among the people watched his flight, but none could see where he stopped. The fourth time they asked the Ska'kuk to watch from the top of an underground lodge. Ska'kuk followed Crow's flight, and discovered a pillar of smoke. Then he fell in a swoon, because of the strain of looking so far. The people revived him with cold water. Then he told them where Crow had gone.

Then the lad's mother and sister set out to find him, and at last reached the place where he was. He returned with them; and when passing a lake on the way home, he said he would bathe in the lake, because he felt hot. They tried to dissuade him, but he persisted. He bathed and dived. When he came up again, he had become a loon. He said to his sister, "Do not worry. I am going to stay here. If you long for me, come here and call me." The women went home. After some time his sister went to see him, and called him from the lake-shore. He was glad to see her. He came out of the water and sat beside her. When she was about to return, he gave her a present of many fine shells, and also his neck-ring of dentalia, which he took from his own neck and put around hers. He told her not to show the shells to any one. A woman in the camp saw the necklace and the shells, and surmised where they had come from.¹

The woman said to the girl, "Let us go and see your brother!" She had prepared four kinds of medicine from herbs, and carried the decoction with her. When they arrived at the lake, she hid herself, while the girl called her brother. He came out of the water, and looked very handsome. He was covered with shells. She asked him to come up and sit by her. He did this, although she was far from the shore. She said, "Sit close to me, brother!" When he sat by her side, she threw both arms around him, and the woman threw the medicine on him. Then he gradually assumed human form.

Then he journeyed with them until they passed the lodge of Ntsaâ'.z. Then he said, "I am going in to warm myself." They tried to dissuade him, and said, "It is bad in there. Ntsaâ'.z has a bad smell. No one ever goes in there." He persisted and went, while the women went home. When he had entered the lodge, he took Ntsaâ'.z by the nose, and shook him so hard that his body fell out of the skin. Then he

¹ The details of this part of the story were forgotten by my informant.

entered the skin, and became Ntsaâ'.z.¹ The young woman who had thrown the medicine on him was wooed by all the young men of the tribe, but she refused them all. Finally her relatives said to her, "Who is going to be your husband? You are not satisfied with any one. Go and take Ntsaâ'.z for your husband." They intended to shame her, but she took them at their word, picked up a mat, and left the house. When she returned carrying Ntsaâ'.z wrapped up in the mat, the people laughed, and the young men jeered at her. She carried him into the house, and placed him on the best mat. The people cried, "Don't bring him in here, he stinks too much!" That night her relatives thought to shame her still more. They said, "Let our son-in-law cut wood for us to-morrow. Give him a hammer and chisel." Early the following morning the young woman went up the hills, carrying her husband wrapped in a mat. When she opened the mat, he came out of his skin, ran to four dry trees and kicked them down. Then he made the wood cut and split itself, and assume the dimensions of four short branches, which the woman carried on top of her pack. When they arrived at the village, she put her husband down, and threw the sticks on the ground. They resumed their original size, and there was wood enough to fill four underground lodges. She threw the wood down into the lodges. In one lodge Moon was sitting near the fire. The people told him to move away, but he was too slow. He had very large testicles. A piece of wood came down and hit them. The woman filled the four houses, piling the wood over the people who had not gone out. The young men said, "The wood was cut by this woman herself. She must have great magic power." Then the girl's father said, "Make snowshoes for our son-in-law, that he may hunt to-morrow." Some men made snowshoes, and soon finished them. They made a fine pair, and, after tying eagle-feathers to the heels, they hung them up on the post near where Ntsaâ'.z lay. They did so in mockery of him. During the night he put them on, ran around the houses in the snow, came back, and hung them up again. On the following morning the people saw the tracks, the wonderful running, and the leaps that had been made. They asked who had been using Ntsaâ'.z's snowshoes. Some said in mockery that he himself must have used them. Raven and Coyote said they had done it, but no one believed them. The people started to hunt, Ntsaâ'.z being carried by his wife. All the hunters passed them. When they were out of sight, Ntsaâ'.z came out of his skin, ran ahead of them, gathered up all the deer, drove them into a deep gulch, and killed them. The hunters found no game, and returned empty-handed. While Ntsaâ'.z was off driving game, his wife made a fire, and burned up his skin. He came back

¹ RBAE 31 : 606 (No. 66).

at once, but was too late. He tried to gather up the burnt pieces, but could not do so. He raked the fire, but the whole skin was burnt. He was now a handsome man, and every one envied his wife. He was a great hunter. The people carried in his game, and he fed them.

17. THE DOG AND THE GIRL.

(From the Upper Utā'mqt and Upper Thompson.)

This version is like No. 16 in Teit, MAFLS 6, with the following variations and additions:—

One of the girl's rejected suitors transformed himself in the daytime into a dog,¹ in order to put the girl to shame. The girl had four pups, — three male and one female (according to a rarer version, one male and one female). She continued to live in the deserted village. Her husband joined her in human form, and hunted game. The woman covered a stump with her robe to deceive the children, and left her torch burning. When the medicine was thrown on the pups, and their skins were burned, the girl escaped, and remained a dog. According to some versions, only medicine was thrown on them. (In an Utā'mqt version it is said that the skins were burned, but no medicine is mentioned). They staid in the deserted village four years, and then the people came back. (According to the Utā'mqt version, the Crow visited her, and was given fat, which she carried home. Thus the people learned that the deserted woman was well off.)² The people were starving, and could find no game. In a version in which the woman has only two children, the boy is warned against beating his sister, who is a dog, and always eats his game. He disobeys, and she turns into a plover, curlew, or similar bird; and later he turns into a chickadee.

18. THE GIRL WHO MARRIED THE CROW.

A girl belonging to a village of four underground lodges near Lytton refused all suitors who had come from Spences Bridge, Nicola, Kamloops, and Lillooet, although they brought as marriage gifts robes, dentalia, and other valuables. Her parents and the chief of the village were angry with her for refusing so many good suitors. Therefore she became sad, and would have committed suicide had not her brothers talked kindly with her.

One morning, when she had gone to the river to bathe and to draw

¹ In an Utā'mqt version the chief's dog transforms himself into a man at night. Then the girl goes out to watch the young men while playing ball, to see if she can recognize her lover. When the people discover that the dog was the girl's lover, they beat him until he is almost dead. — JAFL 25 : 316.

² RBAE 31 : 788.

water for the house, she thought, "I wish a man from far away would come and take me!"

Crow-Man, who lived at the mouth of the river, heard her. He said, "A pretty girl far away wants a husband. I wish I could go to her!" At once a man appeared to him, and said, "I will help you, if you will do as I direct you.¹ You must shut your eyes and pray to me, and I shall grant your desire. Now, begin!" Crow-Man knelt down, and prayed that he might be enabled to go to the girl. His eyes closed while he was praying. Then his helper told him to open his eyes and look at himself. He saw that he had been transformed into a crow, with wings, and with black feathers all over his body. He was afraid, and remained silent. His helper told him that he would not be a crow always, but only for the journey to the girl. He said, "Now, fly up the river! and early in the morning you will see a girl bathing near four underground lodges. She is the wife that you desire."

It was springtime, when crows come up the river. Three mornings the girl had repeated her supplication for a husband. Early the fourth morning she went to the accustomed place, put down her bark water-baskets, took off her clothes, and went to bathe. She had just made her supplication, when a crow came up the river, and passed close to her head. She called him nasty names, and said, "Why do you fly so close to my head, you black ugly bird? You will blind me with the dirt of your feet." It was Crow-Man, who was acting under the instructions of his helper. He flew past out of sight, alighted on the ground, shut his eyes, and prayed. When he opened his eyes, he was a man again. He walked back to where the girl was washing herself in the water, and sat down on her clothes. Presently she saw him, and asked him to leave. She pleaded with him to go away, but he paid no heed. When she had asked him four times, he replied, "If you will become my wife, I will release your clothes." She assented, saying, "You must be my husband, for you have seen my naked body." Crow-Man shut his eyes and prayed. When he opened them again, a large beaver-skin robe was there, and a dugout cedar canoe. He gave the robe to his wife. They embarked in the canoe and went downstream.

As the girl did not return, the people looked for her. They found her clothes and the water-baskets, and thought that she had drowned herself.

She lived in her husband's country for a while, and bore a son to him. When the boy was growing up, he wished to see his grandparents. Every day he asked for them. Finally his parents determined to take him to see them. They went up the river in a canoe loaded with pres-

¹ Some informants say that this man was his manitou.

ents of many kinds, and eventually reached Lytton. They moored their canoe at the watering-place. The weather was warm, and the woman's parents were living in a mat tent. Her younger sister came down to draw water, and discovered them. She went back with the news; and the parents cleaned their house, and made ready to receive their son-in-law. He gave his father-in-law all the presents, and the people danced to welcome them. He made up his mind to live there, and became an adopted member of the tribe.

19. COYOTE AND BUFFALO.¹

This is like the Utā'mqt story of Coyote and Elk, but with the following differences:—

Coyote travelled east and reached the Buffalo country. He saw the skeleton of a Buffalo lying in the grass. He asked it why it was there and how it died. There was no response. He examined the bones, and said, "Poor fellow! he has been dead a long time. He cannot speak or come to life again. He is really dead." He urinated on the skull, and then left. When he had been gone some time, he heard a noise behind him. He thought, "That is wind. A storm is coming on." He heard the noise more distinctly, and it sounded like a buffalo or elk running. He looked back and saw a Buffalo coming full speed for him. He ran to a hill which had trees and rocks on its top. He ran between the rocks, and Buffalo had to run around. He was too large to pass through. Again Buffalo caught up with him. Coyote hid under a large boulder, but Buffalo turned it over with his horns. Coyote climbed a pine-tree, but Buffalo uprooted it. When it was about to fall, Coyote jumped on top of a tall, steep rock. Buffalo attacked the rock and split it. Coyote was afraid, and thought he would bluff Buffalo. He said, "If you do not desist, I will shoot you." Buffalo persisted. Coyote shot his arrows,² but they did not penetrate the thick neck and head of Buffalo. Coyote wanted to make friends with him. He said, "Friend, why do you chase me? Why do you want to kill me?" Buffalo answered, "Because I was sleeping peacefully, and you urinated on my head. I was dead, and you insulted me." Coyote asked him how he came to die; and he said, "I became old, and my horns became dull. Then my rival killed me and took my wives." Coyote said, "Let us smoke, let us be friends! I can help you if you spare me. I can help you to kill your rival and get back your wives." Buffalo replied, "Do you speak

¹ The narrator said that the animal that chased Coyote was believed to be an elk, and that the incidents in the story happened in the upper part of the Nicola Valley. A few people say that it was a buffalo, and that most of the incidents happened on the plains. The story is old. — See BBAE 59 : 295 (note 1); this volume, p. 76.

² Some informants say they were only bird-arrows.

the truth?" And Coyote answered, "I do." Then Buffalo desisted from butting the rock, and he and Coyote became friends. They trained themselves for war. Coyote sharpened Buffalo's horns,¹ and made horns of pitch-wood for himself. They reached the place where Buffalo's rival dwelt. Buffalo said, "You see my rival and his house and his wives, also my wives." He pointed out all of them. He said to Coyote, "My rival is very strong. If you see him getting the better of me, you must come to my aid." Coyote hid himself in the grass near by, and Buffalo went alone to fight his rival. Coyote said, "You need have no fear. The horns I have made for you will kill our enemy." Buffalo engaged in battle with his rival; and as soon as they closed, Coyote sang his war-chant. He sang, "These horns will enter his belly. Our horns will conquer. My horns can slay him. My pitch-wood horns are the best." Buffalo ripped up his rival and killed him. Then Coyote ran out, joined Buffalo, and sang a song of victory. They scalped their enemy and took possession of his house and of all his belongings. Now Buffalo had all his enemy's wives, and got back his own wives. He was glad; and when Coyote was going to return to his own country, he gave him one of his wives. He said, "You must treat her well, or she will leave you." She was a large dark woman. (The story ends with the woman leaving Coyote in the same way and for the same reason as in the Utā'mqt story. If he had brought his wife home, there might now be buffalo in this country. He brought her only to the borders of the Nicola country.)

20. (a) WOLVERENE AND THE ELK SKULL.²

[A Fragment.]

Some one had killed an elk, and the animals or birds had eaten all the flesh and scattered the bones. Wolverine came along and discovered the bones. He was very hungry. He looked them all over, but could find nothing on them to eat. Then he noticed the skull lying half concealed in the grass. He found that it had been picked clean. Only the brains remained inside. He wished very much to eat the brains, and squeezed his head into the skull. After he had licked out the brains he found that he could not get his head out again. He travelled about, being unable to see and to eat. When he travelled through the woods, the antlers hit the trees and thus made him sore. He said, "I shall die if people do not find me, and nobody will see me in the woods." He came to a bushy part of the country. The willows were so thick there, that he became exhausted from dragging the antlers through them. At last he reached an open grassy country. The grass did not impede him and did not make

¹ Many say he inserted arrow-stone, or placed sharp arrow-points in the tips.

² Ojibwa (Jones PAES 7 [pt. 2]: 123, 165, 419).

him sore. Here he could be seen a long ways off. He travelled about in the open country, and became very poor and weak. At last a party of Indians who were hunting saw him. They watched him. Some one said it was an elk; and others said it was not, because its body was very low and near the ground. They approached, and saw that it was Wolverine with his head in an elk's skull. They broke the skull and released him. Some say they killed him and then took off the skull.

(b) WOLVERENE, AND ELK'S SKULL.¹

(From the Nicola Valley.)

Some people were hunting elk in Highland Valley. When near Kokwela'nten, they saw an elk-skull with large antlers moving along the ground. They did not see any living being. Some of them were afraid, and would not go near. Two men, however, more courageous than the others, followed the skull, and discovered that a wolverene had pushed his head into the skull and could not get it out. He was thin, for he could not eat. He could not see where he was going, and ran into them. The Indians killed him, and left the skull. The hair was worn off around his head.

21. NKE'KAUMSTEM.²

A boy was very quarrelsome, Once when the people were encamped on an island, his parents told the boys whom he abused to take him into the woods and to twist bark with him. Then they were to defecate, urinate, spit and blow their noses on the ground, and to leave him. While they were running away, the urine and the other objects whistled. At last the boy found out what was whistling, and struck it with a stick. Meanwhile all the people except the boy's grandmother had left. She taught him to snare mice and other small game. He made blankets of bird-skins which the Sun bought for bow and arrows and a goat-hair robe. His grandmother sent him to hunt grouse and small game. Later on she said, "Go up that hill. Your parents used to hunt deer there. They have long ears. If you see any, shoot them." The boy went, and shot a deer. He said to his grandmother, "I have killed a mysterious being with very long ears." She said, "Cut it up. It is food and clothing." He killed many deer, and his scaffold and drying-frames were covered with meat. One day he saw Crow eating the scraps that were lying about. He invited him,

¹ The Indians claim that this is an historic story, and that the incident happened about seventy years ago. I include it here, because it is somewhat similar to stories found among other tribes.

² Said to mean "twisted bark with him."—RBAE 31: 784.

and gave him a pack of good meat, which Crow took home, and fed to his family at night. Afterwards Crow often visited him. The starving people were suspicious of Crow, for they noticed that he and his family belched at night, and were getting fat. Wolf said, "He must get meat from Nke'kaumstem." The others laughed at the idea, thinking that the boy and his grandmother were dead. They sent Magpie to see, and he brought back the news that the boy's scaffold was loaded with meat. The starving people at once broke camp, and went back to their old place where Nke'kaumstem was. He had put deer-fat in the cellars of those who had left fish-skins and back-bones for him. To others he had given meat; to still others, bones or hoofs. In his parents' cellar he put only sinews of deer-legs. Coyote tried to claim the cellars with fat meat as his. He defecated in them to keep the owners away; but they rolled him in the excrements, and kicked him out.

22. (a) WOLF-BOY.

(First Version.)

Wolf-Boy was an¹ ancestor of the Thompson Indians. He was a chief's son, and lived with his grandmother in a country beyond a great lake to the west or south.² Formerly many people lived there. A great war-party of strange people attacked them; and all the people were destroyed³ except Wolf-Boy and his grandmother, who hid in a hole in the ground. Wolf-Boy was very small when his people were killed. His grandmother reared him, and taught him all the arts and knowledge of his people. She would say, "Thus your ancestor did," or "Thus did those who are now dead." She taught him how to make bow and arrows, how to shoot and how to snare game. Soon he became a proficient hunter and trapper. At first he killed only small animals and birds, and his grandmother made robes of their skins; soon he killed larger game; and finally grizzly bears, elk, and all kinds of large animals.

One day he asked his grandmother who his ancestors were of whom she always spoke; and how it happened that he and she were the only people in that country, while of each kind of animals there were plenty. She told him that formerly many people lived there, but that they had been attacked and slain by a strange people, who had always harassed

¹ Some say "the" ancestor.

² Some say this lake was away to the south, within or near the Sahaptin country; while others claim that it was the Pacific Ocean, and that Wolf-Boy lived on the other side, away to the west. According to the common version, their enemies lived on this side (i.e., on the east).

³ Some informants say their enemies started a fire, which encompassed the people, and burnt them.

them; that their enemies thought all had been slain, but that she had managed to hide herself and the boy; and that they were the sole survivors. The bones of their kindred lay scattered around. He asked where these enemies lived, and she told him that they were on the other side of the lake. Wolf-Boy wanted to take revenge on the enemies who had killed his people, and asked his grandmother for advice. She said, "You must not think of this. Poor child! You will be killed, and then I shall be all alone." He persisted in his determination, and said to his grandmother, "You must accompany me, grandmother. You are wise, and can see the whole world. You know where our enemies live. I cannot accomplish my object without you." Wolf-Boy had trained himself, under the directions of his grandmother, after the manner of his ancestors. Although still a mere lad, he had obtained great magical power, but had not revealed it to his grandmother, who still considered him an infant. The old woman told him to hollow out a log and make a place in it for her to sit in.¹ This he did. He made it like a canoe. She said, "In this kind of vessel your ancestors travelled on the water." She told him to make a paddle and to sit in the stern. They embarked and crossed the lake, which was very large. Wolf-Boy lost sight of the land, and did not know which way to go. He inquired of his grandmother, who told him to take hold of her eyelashes and open her eyelids. Although she appeared to be blind and kept her eyes closed, she had extraordinary powers of vision, and could see a long ways. She looked around, and pointed out the direction they had to take. Immediately the canoe shot forward to the point to which her vision had penetrated. Whenever Wolf-Boy became tired and did not know the proper direction, he inquired of his grandmother, who always said, "Open my eyes, child." The canoe darted forward, following her glance to the utmost range of her vision. This happened four times. At last Wolf-Boy saw the opposite shores of the lake, and soon paddled ashore. Here he left his grandmother,² telling her that he would now go and vanquish his enemies. She feared for his safety, but he assured her that he had the power to destroy them. He assumed the form of a wolf, and ran until he reached the top of a hill overlooking the village of his enemies. He saw their dwellings in the valley below. There were many lodges and many people. He reached the houses, and circled around the dwellings, drawing ever nearer. The people saw him, and said, "Look at the wolf that is running round our village!" Suddenly

¹ Some informants say "to lie in."

² Some informants say the journey did not end here. They travelled up a river, and four times Wolf-Boy opened his grandmother's eyes to find if he was going in the right direction, and to accelerate the speed of the canoe. When he left the river, he hid the canoe and his grandmother. She said to him, "Your enemies live on the other side of the mountain, in a rich country. There are many of them."

he disappeared, and the people saw a small cloud of fine down¹ approaching one of the lodges. When it reached the smoke-hole, the house took fire. The down travelled rapidly to the other lodges, and soon the whole village was ablaze. The fire pursued and burned the people who tried to escape. When the chief saw what was happening, he ran out in haste with a large robe, and spread it on the ground near his lodge. He heaped many costly things on it, placed his four young daughters on top, and, holding up his hands towards the cloud and the fire, he supplicated the mystery to stop. He said, "Chief, have mercy on me! I will be your friend. All these presents and my daughters I give you, if you will spare us." Then the down hovered over the robe, and, descending before the chief, assumed the form of a young man. All the lodges and their people were burned, except the chief's lodge and its inmates. Wolf-Boy lived with the chief, whose daughters became his wives. Four years he lived there, and had four children born to him.² One day the children asked their mothers about their great-grandmother. They wished to see her. The women asked their husband if he had a grandmother, and he answered, "Yes." They said, "Your children cry because they want to see her." Then he thought of his grandmother, and wondered if she were dead. He proposed to go and see her at once. They gathered together much food and necessaries for the journey, and their loads were very large and heavy. Wolf-Boy transformed the loads into small parcels, which the women could carry with ease.³ They found the old woman asleep in the canoe, and woke her up. The young women said, "She cannot see." Wolf-Boy told them that if they lifted up her eyelids, she could see. They did so, and saw that she had the most beautiful, bright, and piercing eyes. They embarked in the canoe, and proceeded to return to Wolf-Boy's country. The old woman told Wolf-Boy to strike the canoe.⁴ As soon as he had done so, the canoe went very fast. This he did; and whenever he was in doubt as to whether he was going right, he opened his grandmother's eyes. Thus they travelled until they reached home. After some time Wolf-Boy and his family returned, and thenceforth they lived in his father-in-law's country.⁵ According to some informants, his grandmother staid behind and became the short-tailed mouse.

¹ Some informants say eagle's down.

² Some informants say two years and four children; others, four years and two children.

³ Some informants say the food was reduced to such minute proportions that all was put into very small pouches, which the women attached to their clothes.

⁴ Some informants say with a paddle, others say with a whip. — See RBAE 31: 832.

⁵ According to some informants, this place was Lytton; others, who related that Wolf-Boy ascended a river, tell that, after leaving his father-in-law's house, he returned to Lytton, which was the place where he had left his grandmother in the canoe, and that thenceforth he lived there with his wives and children. He never returned across the lake. It is also claimed that his father-in-law's country was south or east of the Okanagon and Salish country.

(b) WOLF-BOY.

(Second Version.)

This version is like the preceding, but with the following differences:—

Many people lived at Lytton, where they were attacked by strangers, and all killed except Wolf-Boy and his grandmother. Some say the people were burned up.

Wolf-Boy set out with his grandmother to attack the enemies who had killed his people. They travelled north to where their enemies lived. He dragged his grandmother in a hollow log. There were four stages or obstacles on the way. They came to a large lake. Wolf-Boy said to his grandmother, "There is nothing but water ahead of us, we cannot proceed." The old woman took off her belt and whipped the water. She threw her belt out over the surface of the lake, and thus cut the water. As she drew in the belt, the water divided in two where the belt had touched it. Thus Wolf-Boy dragged his grandmother over the dry bottom of the lake. When they had passed, the water closed up behind them. They came to other obstacles, and Wolf-Boy told his grandmother. She requested him to lift up her eyelids, so she could see. As soon as she looked at the obstacle, it disappeared. They seemed to have shot forward at once to a place beyond it, or as far as the old woman's glance had penetrated; or the earth contracted, and the obstacle was left behind them. Thus they crossed or surmounted a great lake, a great mountain, a great forest, and a great chasm.¹ After two years Wolf-Boy returned to Lytton with his two wives, two children, his grandmother, and many goods. On the way back they went in the hollow log, except Wolf-Boy, who sat on the top. He whipped the log, as advised by his grandmother, and in a very short space of time they arrived at their destination. It is said that Wolf-Boy was an ancestor of the Lytton people.

23. THE LYTTON GIRLS WHO WERE STOLEN BY GIANTS.

Once some people were camped on the hills near Lytton, and among them were two girls who were fond of playing far away from the camp. Their father warned them against the giants, who infested the country. One day they rambled off, playing as usual, and two giants saw them. They put them under their arms, and ran off with them to their house on an island in a large river, a long distance away. They treated them kindly, and gave them plenty of game to eat. First they brought them grouse, rabbits, and other small game;

¹ The narrator could not tell whether the obstacles were natural, or had been placed there by the magic of their enemies to prevent their progress. He thought the obstacles were natural features of the country.

but when they learned that the girls also ate deer, they brought to them plenty of deer, and the girls made much buckskin. The giants were much amused when they saw how the girls cut up the deer, how they cooked the meat and dressed the skins. For four days the girls were almost overcome by the smell of the giants, but gradually they became used to it. For four years they lived with the giants, who would carry them across the river to dig roots and gather berries which did not grow on the island. One summer the giants took them a long distance away, to a place where huckleberries were very plentiful. They knew that the girls liked huckleberries very much. They left them to gather berries, and said they would go hunting and come back in a few days to take them home. The elder sister recognized the place as not many days' travel from their people's home, and they ran away. When the giants returned for them, they found them gone, and followed their tracks. When the girls saw that they were about to be overtaken, they climbed into the top of a large spruce-tree, where they could not be seen. They tied themselves with their tump-lines. The giants, who had lost their tracks, thought they must be in the tree, and tried to discover them. They walked all around and looked up, but could not see them. They thought, "If they are there, we shall shake them out." They shook the tree many times, and pushed and pulled against it; but the tree did not break, and the girls did not fall down. Therefore the giants left. After they had gone, the girls came down and ran on. The giants were looking all around for their tracks, when at last they came to a place where the girls had passed. They pursued them; and when the girls saw that they would be overtaken, they crawled, one from each end, into a large hollow log on a side-hill. They closed the openings with branches which they tied together with their tump-lines. The giants lost their tracks again, and thought they might be in the log. They pulled at the branches, but they did not move. They peered in through some small cracks, but could not see anything. They tried to roll the log down the hill, to shake out whatever might be inside, but it was too heavy. After a while they left. When they were gone, the girls ran on as before, and after a time reached a hunting-camp of their own people in the mountains. During their flight they had lived on berries and fool-hens. Their moccasins were worn out, and their clothes torn. They told the people how the giants lived and acted. They were asked if the giants had any names besides Tsawanē'itemux, and they said they were called Stsomu'lamux and Tsekētinu's.

24. THE DEER.¹*(From the Upper Thompson and Lytton.)*

There was a man who was a great deer-hunter. He was constantly hunting, and was very successful. He thought continually of the deer, and dreamed of them. They were as friends to him. Probably they were his manitou. He had two wives, one of whom had borne him no children, while the other one had borne a male child. One day while hunting, he came on the fresh tracks of a doe and fawn, which he followed. They led to a knoll on which he saw a young woman and child sitting. The tracks led directly to them. He was surprised, and asked the woman if she had seen any deer pass. She answered, "No." He walked on, but could not find the tracks. On his return, he said to the woman, "You must have seen the deer; the tracks seem to disappear where you are, and they are very fresh." The woman laughed, and said, "You need not trouble yourself about the tracks. For a long time I have loved you and longed for you. Now you shall go with me to my house." They walked on together; and the hunter could not resist the attraction of the woman, nor help following her. As he went along, he thought, "It is not well that I am acting thus. My wives and my child are at home awaiting me." The woman knew his thoughts at once, and said, "You must not worry or think that you are doing wrong. You shall be my husband, and you will never regret it." After the two had travelled a long way, they reached a hilly country. Then the man saw an entrance which seemed to lead underground.² When they had gone some distance underground, they found themselves in a large house full of people who were just like Indians. They were of both sexes and all ages. They were well dressed in clothes of dressed skin, and wore deer-skin robes. They seemed to be very amiable and happy. As the travellers entered, some of the people said, "Our daughter has brought her husband." That night the woman said to the hunter, "You are my husband, and will sleep with me. You may embrace me, but you must not try to have intercourse with me. You must not do so before the rutting-season. Then you may also go with my sisters. Our season comes but once a year, and lasts about a month. During the rest of the year we have no sexual connections." The hunter slept with his new wife.³

On the following day the people said, "Let our son-in-law hunt. He is a great hunter. Let him get meat for us. We have no more

¹ This story is also called "Story of the Deer-Woman" and "Story of the Hunter who became a Deer."

² Some informants say the entrance to the abode of the Deer people was through a cave at the base of a hill.

³ RBAE 31: 738.

meat." The hunter took his bow and arrows and went hunting. Two young deer, his brothers-in-law, ran ahead and stood on a knoll. Presently the hunter saw them, and killed both of them. He cut them up and carried them home, leaving nothing but their manure. The chief had told him in the morning to be careful and not to throw away any part of the game. Now the people ate and were glad. They saved all the bones and put them away in one place. They said to the hunter, "We always save every bone." When the deer were eaten, the bones were wrapped in bundles, and the chief sent a man to throw them into the water. He carried the bones of the two deer that the hunter had killed, and of another one that the people were eating when the hunter first arrived. The hunter had missed his two brothers-in-law, and thought they were away hunting. When the man who had carried the bones away returned, the two brothers-in-law and another man were with him. They had all come to life when their bones were thrown into the water.¹ Thus these Deer people lived by hunting and killing each other and then reviving. The hunter lived with his wife and her people, and hunted whenever meat was required. He never failed to kill deer, for some of the young deer were always anxious to be killed for the benefit of the people.

At last the rutting-season came on, and the chief put the body of a large old buck on the hunter, and so transformed him into a buck. He went out with his wife and felt happy. Some other younger bucks came and beat him off and took his wife. He did not like others to have his wife, therefore he went home and felt downcast. That night the people said, "What is the matter with our son-in-law, that he does not speak?" Some one said, "He is downcast because a young man took his wife." The chief said, "Do not feel sad. We shall give you ornaments to-morrow which will make you strong, and then nobody can take your wife away from you." On the following morning he put large antlers on him, and gave him the body of a buck in its prime. That day the hunter beat off all the rival bucks, and kept his wife and also all her sisters and cousins for himself. He hurt many of his brothers-in-law in fighting. The Deer people had shamans who healed the wounds of those hurt in battle, and they were busy throughout the rutting-season. In this way they acted until the end of the rut, and the hunter was the champion during the whole season. In due time his wife gave birth to a son. When the latter was growing up, she said, "It is not fair to your people that you live entirely with my people. We should live with them for a while." She reduced a large quantity of deer-fat to the size of a handful. She did the same with a large quantity of dried venison, deer-skins, and dressed buckskins. Now she started with her child and her

¹ RBAE 31: 672, 698, 773.

husband, who hunted on the way, and killed one of his brothers-in-law whenever they required food. He put the bones into the water, and they revived. They travelled along as people do; but the woman thought this too slow, therefore they transformed themselves into deer. Now they went fast, and soon reached the country where her husband's people lived. She said to her husband, "Do not approach the people at once, or you will die. For eight days you must prepare yourself by washing in decoctions of herbs." Presently they saw a young woman some distance away from the lodges. The hunter recognized her as his sister, showed himself, and called, "O sister! I have come back, but no one must come near me for eight days. After that I shall visit you; but you must clean your houses, so that there may be in them nothing old and no bad smell." The people thought him dead, and his childless wife had married again. After the hunter¹ had become like other people, he entered his lodge with his new wife and his son. His wife pulled out the deer-fat from under her arm,² and threw it down on long feast-mats that had been spread out by the people. It assumed its proper dimensions and covered all the mats. She did the same with the dried meat and the deer-skins, which almost filled a lodge. Now the people had a feast, and felt happy and pleased. The hunter staid with his people for a considerable time. Whenever they wanted fresh meat, he gave his bow and arrows to his son and told him to hunt. The youth always took with him his half-brother, the son of his father by his Indian wife. They killed deer, for the deer were the boy's relatives and were willing to be killed. They threw the bones into the water, and the deer came back to life. The Deer-Boy taught his half-brother how to hunt and shoot deer, how to hold his bow and arrows so that he would not miss, how to cut up and preserve the meat; and he admonished him always to throw the bones into the water, so that the deer might revive.

Finally the Deer-Woman said to her husband, "We have been here now for a long time. Let us return to my people." She invited the people to accompany them, but they said they had not a sufficient number of moccasins to undertake the long journey. The woman then pulled out a parcel of dressed skins, threw it on the ground, and it became a heap of fine skins for shoes. All the women worked night and day making moccasins, and soon they were ready to start. The first day of the journey the hunter said to his wife, "Let us send our son out, and I will shoot him." He hunted, and brought home a young deer, which the people ate. They missed the Deer-Boy, and wondered where he had gone. At night the hunter threw the bones

¹ Some say they all washed themselves for eight days.

² Some say from underneath her deer-skin robe.

into the water, and the boy came to life. On the next day the hunter's wife went out, and he killed her and fed the people. They missed her, and wondered where she had gone. At night he threw the bones into the water, and she came to life. She told her husband it would be better not to continue to do this, because the people were becoming suspicious and would soon discover what they were doing. She said, "After this kill your brothers-in-law." The people travelled slowly, for there were many, and the hunter killed deer for them every day. After many days they reached the Deer people's house. They were well received. After a time they made up their minds to return; and the Deer-Boy said he would return with his half-brother's people, and hunt for them on the way, so that they might not starve. He accompanied them to their country, and never returned. He became an Indian and a great hunter. From him the people learned how to treat deer.¹ He said to them, "When you kill deer, always see to it that the bones are not lost. Throw them into the water. Then the deer will come to life. A hunter who does this pleases the deer. They have affection for him, are not afraid of him, and do not keep out of his way, for they know that they will return to life whenever they give themselves into his power. The deer will always remain plentiful, because they are not really killed. If it is impossible to throw the bones into water, then burn them. Then the deer will really die, but they will not find fault with you. If a man throws deer-bones about, and takes no care of them, if he lets the dogs eat them, and people step on them, then the deer will be offended and will help him no more. They will withhold themselves, and the hunter will have no luck in hunting. He will become poor and starve." The hunter never returned to the people. He became a deer.

25. THE BOY WHO TRAVELLED TO THE SUN.

This story is like Teit, MAFL 6: 53, 54, No. 8, with the following variations and additions:—

The story opens in the same way as No. 8. The young man was the son of a chief (at Lytton according to some). He was ugly, and his offers of marriage through his mother were refused by all the girls. In consequence he took to playing, and turned into an inveterate gambler. He played with the other young men, and lost all he had, including his clothes. His parents scolded him. Now the young men, as well as the young women, laughed at him. He became disconsolate, stole some of his mother's clothes, and went to the mountains, where he purified himself in the sweat-bath. He had a dream in which he was told by a good-looking young man to travel east. He travelled until he came to a cliff at the far end of the earth. Each day, as he

¹ Some say from the Deer-Woman.

drew nearer this place, it became hotter. At last he came to a trail which led to the Sun's house. Here he met a young man clad in very fine clothes, ornamented with suns and stars made of copper, who said that he was the Sun's son, and that he had been expecting him. He invited him into the house. The youth recognized him as the same man who had appeared to him in his dream. The story then continues like No. 8. After the boy had been four days in hiding, the Sun's son told his father about the visitor, and asked him not to kill him, as he desired him for a companion. He staid there for a long time, and travelled with the Sun's son in the sky country. Finally he longed to return home, and told the Sun's son, who did not wish him to leave, for he said he would be lonely. The boy promised to return and to bring women companions for him and his father, who did not know of women. The Sun's son let him go, scratched a hole through the sky, and told him to jump down. The boy hesitated, but finally obeyed. As he descended, he became a star. On reaching the ground, he became a good-looking man. He found himself on a hill above his home village. The people saw the star falling, but thought nothing of it. They simply said, "Another star has defecated."¹ He opened the tiny bundle that the Sun's son had given him, and in it he found fine clothes, which assumed their natural size. (The story continues like MAFLS 6 : 54, No. 8.)

26. THE DEAD WOMAN AND HER CHILD.²

(*From the Upper Thompson and Lytton.*)

A woman who had given birth to a daughter died when the child was only a few days old. The people buried the mother, and tried to rear the child by feeding it. The baby, however, was not satisfied, and cried. One night, when it was crying after the people had gone to bed and the fire had gone out, the mother came into the house and suckled it. She remained with it until almost daylight, when she returned to her grave. She did so many nights, and the people wondered that the child was thriving so well and did not cry during the night. They also noticed in the morning that there was dried milk around the child's mouth, and other signs that it had been suckled. They thought this was strange, and asked two old women to watch. About midnight the child cried. Then her mother approached, calling "Tcuxhwí's.ūū, ³tcex.ū'ūū." The dead woman descended the ladder,

¹ This belief is common to the Thompson.

² Also called "The Story of the Ghost who suckled her Child."—Lillooet JAF 25 : 329.

³ Seems to be related to the ordinary words *hwí's*, *hwí's-s*, used by persons when they talk endearingly or give a blessing to others. Used mostly by women to children. The woman, being a ghost or dead, it seems, could not talk in the ordinary way. The same with certain animals in stories, which have peculiarities of speech belonging to themselves or their kind.

calling her child in a low voice. She lay down with it, and remained until near daybreak. The old women told the people that a woman had come in and suckled the child, and they believed that she was its mother. They made preparations to capture her when she should come back the next night. They boiled some medicine, and had a large bucketful of it ready. They tore up some dry cedar-bark, and held it in readiness to make a blaze at any moment. They covered the fire with ashes to keep it alive. They also had split pitch-wood ready to start a big fire. Four shamans took their places at the north, south, east, and west, ready to hold the woman. At midnight she came to the top of the ladder, and called to her child as before, but she hesitated a long time before she came down. She seemed to know that something was wrong. However, when her baby continued to cry, she slowly climbed down the ladder. When she reached the child, the four shamans seized her, and held her fast. She (or her soul) tried to escape by going underground and in the air, but the shamans blocked her passage at every point. Others lighted a bright fire, and still others threw medicine on her. At last they tamed her. Her struggles ceased, and finally she became like any other woman. She lay down quietly and suckled her child.

Some years after this, when her daughter was grown up, they went together to bring food from their cellar. The girl sat down at the entrance, while the mother opened the cellar. When she looked in, she saw that it was full of mice, which scampered about in every direction. While she was looking at the mice, she became transformed into one of them, and finally disappeared among them. The girl sat outside and cried, because her mother had become a mouse. The people took her home.

27. THE MAN WHO BROUGHT TO LIFE HIS SWEETHEART.

(From the Upper Thompson and Lytton.)

This story is identical with MAFLS 6: 68, 69. The following additional details were obtained:—

When the people saw a couple sleeping in the place where the corpse had lain, they lifted up the foot of the blanket and saw the feet of two persons. One pair of feet were quite healthy-looking; the other pair were yellow, and looked like those of a corpse. . . . When the couple sat up, the face of the woman was like that of a corpse. This appearance wore off in a few days. . . . When the young man, who had asked the advice of Otter, had failed to resuscitate his sweetheart, Otter took pity on him, and later went to the grave and brought her back to life. . . . He also did the same with the girl who had been killed by the other young man.

28. HÔLHÔLAKWŌ'XA¹ OR HÔLAKWŌ'XA.²

Hôlakwō'xa was an old man who lived with the people. He was very fat. He had long hair, and spent most of his time picking lice from his head. He seldom spoke to any one. Sometimes he would turn his back to the people, and they could hear the noise of filing. When any one came to see him, he covered up his legs. When they wanted to see his feet, he pulled them under him, and wrapped his robe around himself below the waist, saying, "No, I am afraid you would shoot my feet if I were to show them." Nevertheless some of the people discovered that he was filing his legs and feet. They thought he was demented. At last his legs were as sharp as awls. One night he arose and stabbed all the people in the lodge while they were asleep. A young man who visited the lodge on the following day asked Hôlakwō'xa how the people had died. He replied that a war-party had killed them. The young man told the people of the neighboring lodge to be watchful, for he thought they might be attacked by Hôlakwō'xa. That night Hôlakwō'xa entered their lodge, and, finding that they were not asleep, attacked them by jumping and kicking at them. A fight ensued, and he killed many of the people. The young man, who had armed himself with a large war-knife, attacked Hôlakwō'xa, who tried to kick him. The young man dodged, and Hôlakwō'xa's foot stuck in the post of the underground lodge. He kicked with his other leg, trying to free himself; but the other leg stuck fast also, for it was very sharp. The young man then slew him, and threw him outside to the dogs.

Some informants relate the end of the story differently. They say Hôlakwō'xa rushed at the young man and tried to stab him with his foot. The young man hit his leg with his sharp heavy knife, or sword, and cut or broke it at the knee. Then Hôlakwō'xa jumped at him with the other foot, which was also cut off by the youth. Then the boy killed him, and, as some add, decapitated him.

29. THE WOMAN WHO WAS CAPTURED BY A GRIZZLY BEAR.³

This story is told almost word for word like the one collected by me in Similkameen. The scene of the tale, however, is placed in Botani Valley.

30. THE SNAKE-LOVER.

This story is identical with MAFLS 6: 83, with the following modification:—

¹ The name appears to be derived from the words meaning "to file" or "filed" and "foot" or "leg."

² Thompson JE 8 : 269; Assiniboine PaAM 4 : 118, 184, 186; Arapaho FM 5 : 112, 257; Gros Ventre PaAM 1 : 87; Cheyenne JAFL 13 : 169.

³ See p. 90.

The woman went underneath a branchy tree growing at the edge of the lake, and, after calling her lover, lay down under the tree. The Snake-Man came out of the water and joined her under the tree.

31. PEQO'S EL EĀ'PI.LA.¹

(From *Spences Bridge*.)

A man fell in love with his younger sister, and she reciprocated his affection. Some of the people prepared to desert the infatuated couple, while others wanted to kill them. Finally they killed the man, and deserted the girl. They carried the body of the youth along.² After travelling far eastward and crossing many mountains (including the Rocky Mountains), they came to a flat prairie with many lakes. In one of these lakes was an islet, and here they deposited the man's remains. Then they left this place and travelled about a day's journey to a locality farther east or south, where there were low hills, meadows, and lakes. Here they settled, as the country abounded in game and birds. Buffalo, antelope, and other game were plentiful. The people said to one another, "The girl can never find us here, and she will never find her lover's remains." When the girl realized what had happened, she became distracted with grief. She travelled about many days and nights, not knowing what she was doing. At last, in a dream, she saw the body of her brother on the islet in the lake. In many dreams she received inspiration and advice. She became a shaman, and knew what the people had done and where they had gone. She determined to seek her brother's body. She made clothes and moccasins, and travelled eastward, following the way the people had gone. She lived by shooting and snaring game and by fishing. She often wept as she travelled along, and addressed her brother, "Peqo's el eā'pi.la."³ Her moccasins were worn out. Finally all her clothes and shoes were ragged and patched. When she reached the lake, she made a canoe (or raft) and crossed to the islet. Then she treated her brother's body as shamans do, and after four days he came back to life. They lived together as husband and wife, and had children. After some years a number of people went to the lake where the youth's body had been deposited, and there they found him living with his sister. They were afraid, and moved farther to the east or south, in order not to be near the brother and sister. The latter continued to

¹ Chief Tetleni'tsa, who related the story, said he had forgotten many of the details, although he had often heard it told at length years ago by some of the very old people.

² Some informants say they took the brother along, and, when they reached the lake with the islet, they killed him, and left his body on the islet, saying, "She will never find him here."

³ These words seem to express admiration and tenderness. The narrator was uncertain as to their meaning. *Peqo's* may possibly mean "white face," also "dentalia," and *eā'pi.la* may be related to *ā'pa*, a form of address.

live at this place; and their descendants are said to live there now, east of the Rocky Mountains.¹ None of the other people returned to their original home. Therefore the Thompson say that they have relatives east of the Rocky Mountains.

32. (a) MIGRATION LEGEND.²

A long time ago the people were living in another country,³ near a large lake, where they were attacked by enemies. Since they could not cross the water,⁴ they were hemmed in by their enemies, and were in danger of being destroyed. Their two chiefs called the men together for a council and dance. One after another the shamans and the other men danced and sang, calling up their manitous and soliciting aid. Each man showed his powers, and some were able to accomplish wonderful deeds. Some could swim in the water like beavers and otters, and might have crossed the lake; but they could not convey the whole tribe across the lake. On the following day they expected the attack of their enemies. Some people went into the sweat-houses to purify themselves, and prayed; and others joined in a war-dance, preparing themselves for battle. Only the two chiefs had not yet shown their powers. They contended with each other. One had power over heat, and the other over cold. When one chief⁵ called up his powers, it became so hot that the people took to the water to cool themselves. Still they saw no way of escape. Then the other chief⁶ danced and sang, and a cold wind began to blow. The people fled to their lodges, and lighted fires to warm themselves. That night ice covered the lake, and at daybreak the tribe crossed to the other side.⁷ The people wondered, for they had never seen the lake covered by ice before. Then the chief, whose guardian-spirit was heat, caused a hot wind to blow, and the ice disappeared, so that their enemies could not follow them.

¹ The narrator said, "Probably somewhere in the present countries of the Blackfoot or the Cree."

² See Gros Ventre PaAM 1 : 112; Sarcee BAAS 1888 : 243; Blackfoot AA 1892 : 162, PaAM 2 : 22; Cheyenne AA 1892 : 163.

³ Some say this country was to the south or east and a long way off. Some add that all people originally came out from underneath the sun (to the east or southeast), and the Thompson came from there also. This belief may have some connection with the supposed union or intercourse of Sun and Earth, and consequent reproduction of people, the Sun being male or father, and the Earth female or mother.

⁴ Some say there were no canoes in those days, or that the people did not know how to make them.

⁵ His name has been forgotten, but some informants think he was the Fox.

⁶ Some say Coyote; others, Wolf.

⁷ Some informants claim that all crossed; while others say that a few remained, who were afraid to walk on the ice. What became of these is not known. They were probably killed or made slaves.

Yet the people thought, "Even here our enemies may follow us." Therefore they travelled still farther away. They camped for a time, but the location was unsuitable. Four times they moved, for they were dissatisfied with their camps. One place had an insufficiency of wood, another of fish, another of game.¹ At last they came to a country where wood, bark, fish, and game were plentiful, and there they remained. This place, it is said, was the Thompson country at Lytton. They became the ancestors of the Thompson Indians. On their journey they crossed a great lake, a great plain, a great forest, and a great mountain. Some informants claim that they left at each camp some people who did not care to move on. Therefore people speaking the Thompson language may be found at these places now.²

(b) MIGRATION LEGEND.

The country of the Thompson Indians was rich before the whites came. There was an abundance of all kinds of food. Salmon were very plentiful in the rivers, and great numbers were caught at many places. Deer were everywhere; and bear, elk, and mountain-sheep abounded. Dressed skin was cheap and plentiful, and nearly every one wore skin clothes. The people were numerous, healthy, strong, and happy. Now the people are few, sick, poor, and dejected. Game and salmon are now also scarce.

We are as in prison, and our lands and nearly everything we had have been spoiled or stolen from us. The great chief led us to this country, and placed us in it to occupy it, multiply in it, and be happy. He gave us a rich country, with plenty in it for us to eat. He did not give this country to the whites, or any one else. The chief gave us this part of our mother's body to live on and rest on. We know about our origin and our ancestors, and we have inhabited this country for a long time. The earth is full of the bones of our ancestors. Our traditions tell us that even in mythological times our ancestors lived here. Four of them lived at Lytton, from whom we believe we are descended, — Ntce'mi'ken³ (or .ntce'mka), a man of very large stature, and a great hunter and warrior; Kwonä'ë'ka,⁴ who made canoes; Skwiä'xenemux,⁵ who could move around like a bird, and was a

¹ Some say in one camp there was no bark.

² It is not known exactly where these places were. This story is not well remembered, and the narrator said he did not know all the details.

³ Means "burned or dark-colored bark." — Thompson MAFLS 6 : 80; JE 8 : 254; Lillooet JAF 25 : 333; Shuswap JE 2 : 713.

⁴ Seems to mean "ferryman," or to have some connection with crossing or transporting over water; probably an archaic word, mentioned in tales (see, for instance, MAFLS 6 : 71; JE 8 : 220).

⁵ Means "arrow arm man," mentioned in tales. — See Lillooet JAF 25 : 350.

hunter and warrior; and Kwēskapī'nek,¹ who was like a queen, and mother of the people. These were Indians, and not animals. Some people claim that the Lytton people sprang from these original inhabitants. At the close of the mythological period there were four lodges at Lytton, each representing a family, or family group. These families intermarried, and from them have sprung all the Thompson people. Cexpē'ntlem, Tsô'sieten, and other leading chiefs, all claimed descent from one or more of these families. In course of time these four lodges increased, and some families broke away and settled in other places where there were good hunting and fishing. Thus from Lytton the people spread up and down the Fraser River, and up the Thompson River. Some families migrated from Lytton, and settled at Nēqā'umen, or Thompson, which was a great salmon-fishing place, and was annually visited by the Okanagan. The people of many of these places sent forth offshoots, a family or two breaking away and making their headquarters at a certain place, which in time became the centre of a band. Thus our country was settled, until at last our people spread down the Fraser to Spuzzum, and up the Fraser to La Fontaine, also up the Thompson River to Spences Bridge, and over to Nicola and Similkameen. At these points they came in contact with other tribes, with whom they intermarried. This is why our chief Cexpē'ntlem, in talking to the whites (in 1858), told them they had entered his house and were now his guests. He asked them to treat his children as brothers, and they would share the same fire. He did not know that they would afterwards treat his people as strangers and inferiors, and steal their land and food from them. Had he known it, there would probably have been war, and the land would have been red with blood. They asked him where his house was. He said, "You are in it. The centre of my house is here at Lytton. The fireplace is right here, and you are sitting by it. The doors of my house are at Spuzzum, at Laha'hoa,² at Stlēz,³ at .stcē'kus,⁴ and at Tcutcuwī'xa.⁵ Between these places is our tribal territory, from which we gather our food." This is why Lytton was considered the chief and central place of the tribe, and our head chief was there. This is also the reason why the Lytton people had the

¹ A woman's name; meaning not quite clear; seems to have some connection with the word for "scorched." -*īnek* means "bow," mentioned in tales (see story of Kwēskapī'nek, p. 21).

² Name of an old Indian settlement at La Fontaine, nine miles above Lillooet, on the east side of the Fraser River.

³ Indian name of a place near Cornwall, Ashcroft, where the most eastern village of the Thompson, on the Thompson River, is situated.

⁴ On Quilchena Creek, Nicola Valley, where is situated the farthest settlement of Thompson Indians in that direction.

⁵ In the Similkameen Valley, on the north side of the river, near Hedley.

right to hunt anywhere in the country of the tribe. They were called the "real Ntlak'a'pamuḡ" Other Ntlak'a'pamuḡ were considered their offspring or children, but they were not real Ntlak'a'pamuḡ. They were all more or less mixed with alien blood, and they do not speak the language so purely as the Lytton division. Not long ago nearly all the families along the Thompson River could trace their descent from a few families at Lytton, who were considered the original families. Therefore we believe that it is not so very long since the time of the four lodges at Lytton, but still the time is too great for us to count it. Perhaps the people two or three generations ago could count the time. Stories used to be told of a migration of Thompson people from the Columbia River to Lytton, and also later from Lytton to the Columbia River. Lately at Lytton I heard an old man called Hwi'kwał tell one of these stories. There are still some Thompson-speaking Indians on the Columbia River. They speak our language, but some of their words are a little different from ours. They also speak the Wenatchie dialect (Peskwā'us), which is like Okanagon. I have never seen any of them, but have often heard of them, and seen men who have seen them, and one or two men who claimed to have been at the place where their remnants now live. Some say that long ago they lived at two or more places near the Columbia River. It is said that now only a few are left, who live at one place, a little distance from the Columbia River, I think in some part of the Peskwā'-us country.¹

(c) MIGRATION LEGEND.²

The old people used to tell us that we had not always lived in the Thompson River country. At one time very long ago our ancestors lived in a very distant country, and reached our present country after a series of migrations extending over a great many years. In the beginning, our ancestors lived at some place inland, south, or south-east from here, on the far side of a great body of fresh water. This was their original home. After a time a strange and powerful people came to their country and attacked them. There was much war, and our people were vanquished by the enemy. Many were killed, and at last

¹ Compare preceding stories.

² From Chief Teḡleni'tsa. This story is probably of Indian origin, but it bears some resemblance to the wanderings of the children of Israel in the Wilderness, and their crossing of the Red Sea. It also has a resemblance to the harassing of Indian tribes farther east by the whites, and by each other, and the gradual pushing of tribes towards the west or northwest. The belief is general in the tribes that part of the Thompson-speaking people live to the south, somewhere near the Columbia River. The tradition may refer to early Salish migrations. Compare also Necootimeigh (Ross, 1855), a tribe formerly living at Dalles of the Columbia in Oregon (Handbook of American Indians, p. 50). This is the name applied by all the interior Salish tribes to the Thompson people, and seems to give support to the preceding traditions.

our ancestors were surrounded on all sides. They had to cross the lake, or be exterminated. In those days the Indians had no canoes, and I do not know how they crossed,—whether they used rafts, or logs, or magic blankets, or a magic belt, or whether they crossed on the ice. I think the old people had somewhat different accounts. I do not know who their chief was. It may have been Coyote, or Spetlemū'lôx, or some noted man. Their enemies could not follow them. For a long time they lived on this side of the lake; but at last their enemies reached them, and the war was resumed. They left at once, and travelled a long distance until they reached the banks of a large river. Some people think this was the Columbia River, but they are not certain of this. Here they remained a long time. I think they were attacked at this place by enemies, but I am not sure. They crossed the river, and lived on this side. Here they staid a long time; but eventually they quarrelled and separated, one half of the people moving north, and the other half remaining or moving in the opposite direction, I do not remember which. As some relate it, there were four stops and four migrations. The fourth one must have been the moving of the northern division to the Thompson River. They probably continued travelling until they reached Lytton, and settled there, for it seems that in later days the tribe spread from there until all the settlements belonging to our people were occupied. Recently I asked some of the oldest people of my band regarding the story, but none of them knew it. Some of them said they had heard it. Probably some of the old people at Lytton may know the full version.

An Indian from Spences Bridge, who had heard the story when young and had often heard mention of it, thought that the people had crossed the lake on a log which Coyote caused to grow across the water, in the same way as he made the tree grow on which his son ascended to the sky, and the people walked along on it as on a bridge.

In a letter written to me a few years ago by a SLaxai'ux chief, since deceased, he stated that his ancestors had been driven away from the shores of a large lake, and had been harassed by enemies, who followed their migrations. Every now and then the enemies caught up with them, drove them from their villages, and harassed them as before. He said this had continued up to the present day, and he called the whites the enemies of his race. It was not clear whether he meant that the whites were also the enemies who had attacked his remote ancestors, but that might be inferred.

33. THE WOMAN WHO BECAME A HORSE.¹

A chief had many horses, and among them a stallion which his wife often rode. The woman and stallion became enamoured of each other and cohabited. The woman grew careless of her household duties, and always wanted to look after the horses. When the people moved camp and the horses were brought in, it was noticed that the stallion made right for the woman, and sniffed about her as stallions do with mares. After this she was watched. When her husband learned the truth, he shot the stallion. The woman cried, and would not go to bed. At daybreak she was gone, no one knew where. About a year after this it was discovered that she had gone off with some wild horses. One day when the people were travelling over a large open place, they saw a band of horses, and the woman among them. She had partly changed into a horse: her pubic hair had grown so long that it resembled a tail. She also had much hair on her body, and the hair of her head had grown to resemble a horse's mane. Her arms and legs had also changed considerably; but her face was still human, and bore some resemblance to her original self. The chief sent some young men to chase her. All the wild horses ran away; but she could not run so fast as they, and was run down and lassoed. She was brought into her husband's lodge; and the people watched her for some time trying to tame her, but she continued to act and whinny like a horse. At last they let her free. The following year they saw her again. She had become almost entirely horse, and had a colt by her side. She had many children afterwards.

34. THE ORPHANS WHO ASCENDED TO HEAVEN.²

Somewhere in the White Man's country there was a populous village. Two brothers belonging to this place strayed away playing, and did not return until late in the evening. Meanwhile a thunder-storm destroyed the village and killed the people. When the boys returned, they found nothing but smoking ruins. They said to each other, "Our parents and relatives have been killed. There is nobody left here. Let us go away!" After some days they arrived in a starving condition at a town situated in a hollow. The people of that place were all adult men: there were neither women nor children. The boys

¹ The narrator said he thought there was a little more to this story, but he did not remember it. He said the story was common to both the Thompson and the Okanagon. He had first heard it himself from an Okanagon over fifty years ago; but it was probably in vogue among the Thompson before that, although he had not heard it. — Blackfoot PaAM 2 : 152; Arapaho FM 5 : 247; Pawnee MAFLS 8 : 294, 358; Gros Ventre PaAM 1 : 114; Shoshoni PaAM 2 : 294; Assiniboine PaAM 4 : 224.

² This story shows strong missionary influence. It also shows a fusion of Indian and Christian ideas. It has some analogy to Indian stories of visits to the ghost country.

saw the high house of the chief, and his kitchen near by. In a pen were several pigs, and the chief's cook was feeding them with bread and meat. The elder brother descended and stole some of the bread and meat from the hogs, and carried it to his brother. They ate it. On the next morning the cook saw a child's tracks around the pig-pen, and reported to the chief what he had seen. The latter told him to watch and capture the child. Soon after this, he saw both the boys gathering food at the pig-pen. After chasing and catching them, he brought them before the chief, who questioned them. They told him their story. Then the chief told his cook to look well after the boys, and to feed them on the best, for he would adopt them as his sons. He said, "I have no children, and there are none in this country. I want to have children." The boys grew fast. They staid there, and helped in the housework. They swept the floors, carried wood and water.

One day the chief let loose his eight cows. Then he called the elder boy, took his eight bay horses out of the stable, and asked him to choose one for a saddle-horse. They were all exactly alike. The boy chose the best one,—one that could run around the edge of the earth in two hours. Then he brought out eight saddles and eight bridles, and the boy chose correctly the saddle and bridle belonging to his mount. Now, the chief knew that the boy was gifted with magic. He said to him, "Mount your horse and look after my cattle. I want them grazed on that far hillside, where there is much grass. Herd them and bring them home every evening." The boy followed the tracks of the cattle until they entered a rough piece of country, hilly, and full of rocks and timber. He followed them through it; and on the other side he came to a grassy country with steep open slopes, and a wide road leading up between them. The road was as if lately mown with a mowing-machine, or like a wide smooth swath cut out of the grass. The smell of grass and flowers on it was very sweet. He turned back from here; and when he reached home, the cook scolded him for not bringing back the cows. The chief heard the cook scolding him, and asked him what had happened. Then the boy told how he had followed the tracks of the cattle all the way, and how he had discovered the road. The chief said, "Very well, go there again in the morning, and try to find the cattle." Early in the morning the boy started off. Soon he reached the road, and followed along. At last he found himself on the top of a hill, and in another country. It was beautiful, like the mountain-tops; in some places open, and covered with grass and flowers. Here, on the edge of the hill he saw great piles of clothes and of other things. This was the place where the dead people left their earthly belongings. Here, or a little farther on, just over the top of the hill, he saw a gold staff

stuck into the ground. The boy halted here, and was wondering about these things, when a man appeared suddenly and addressed him. He was the chief who meets the dead, and admits them to their respective places in the spirit-land. He asked the boy who he was, and the latter told him his story. He said, "You are a living being and cannot stay here. Only people who have died can stay here. You must go back." Then, bethinking himself, he said, "However, seeing that you have come here, I will show you some things, so that on your return to earth you may tell the people what you have seen, and enlighten those who are bad as to the terrible fate awaiting them." He said, "Tie your horse to the golden staff, and come with me." The boy did as directed. On turning round, he saw two houses. The man said, "Open the door of that one to the left." The boy answered, "I have no key." The man smiled, pulled out a key, and unlocked the door. Then he asked the boy to look in. As soon as he did so, the people inside tried to spear and knife him, but they could not reach him. They were all quarrelling and fighting, and many reptiles of different kinds crawled around among them. They lived on raw reptile flesh. Their chief (the Devil), sat there with a huge frog in front of him. He was cutting up pieces of the flesh with a large knife, in the manner of butchers. The boy said that he had seen enough.

Then his guide asked him to open the door of the other house. The boy said that he had no key, so the man opened the door for him. He saw many people inside, ranging as far as the eye could see, and the country looked very pleasant and beautiful and clean. The people paid no attention to him. They were all singing and praying. Some were on their knees praising God. All of them had hair of the same length, reaching down to the shoulders. The boy said he had seen enough and would go home. Later on he would return again and join the good people. His guide said to him, "No one can enter there unless he is pure in body and mind. A person must have no sins, and must have no thoughts of earth and earthly things." The boy mounted his horse, and soon reached the chief's house. He told the chief everything; and the latter called his people together, and told them they would go in a body to the new land that the boy had discovered. The boy said to him, "You are wealthy and well provided for here, and it is hard to go there. You have to forget everything here on earth, and think only of good and heaven." The people formed a procession, all the soldiers marching ahead. The chief and the two boys drove behind in the chief's buggy. The soldiers and others cut a wide path through the bad tract of country. At last all reached the wide road. After marching a long time, the people, one by one, would think of what they had left behind, and at once they became

transformed into crows or snakes, which flew or crawled away. They became dissatisfied, and could not fix their minds on the place to which they were going. They thought of the earth and the things they had left behind them. Thus one by one they became transformed into birds, animals, reptiles, and insects, and at last none were left to reach the end of the road, except the chief and the two boys. These three reached the other land and remained there. They are the only people with mortal bodies who live in heaven.

35. AĪ'LUL;¹ OR, THE UNLUCKY GAMBLER.

A young man was warned by his parents and relatives against gambling. He always lost. One day he gambled away all his clothes and his mother's only blanket. She was angry at him, and, in order to put him to shame, she took off her kilt² and wrapped it around his neck. He was very much ashamed, and lay down in a corner of the lodge. A young girl pitied him, and offered him a robe, but he refused it. At night he took a mat, a basket, a fire-drill, and a knife, and went off to the mountains. He built a sweat-lodge, in which he remained four days. He then moved to another place, where he sweated in a sweat-lodge for four more days. The fourth sweat-lodge which he built he made quite large, and lived in it. He trained himself for a long time (according to some informants, for four years). His people thought he had committed suicide. When he had gained knowledge regarding games, he returned home. His parents were glad to see him. The men with whom he had formerly played said, "Loser has returned. Let us play with him!" They urged him until he played with them. His mother gave him a robe and her ear-rings with which to start gambling. He gained from every one who played with him. The best gamblers tried him, but all lost. He won much property. Then all the girls wanted to marry him; but he refused them all, until the beautiful daughters of Loon and Swan came and offered themselves. Their mothers brought them. AĪ'lu's mother accepted them; and when he agreed, they became his wives. They were good singers, and could play well on flutes.

36. THE MAN WHO MARRIED COLD'S DAUGHTER.³

There was a young man who felt very bad because he had become very poor. He had just one horse left. He made up his mind to

¹ Means "loser." — See JE 8 : 375.

² A kind of bodice reaching from the waist to the knee. The lower part is cut into fringe. It is generally worn under a dress, but some old women and young children used it sometimes without any dress.

³ A story combining Plateau, Plains, and European elements. For the contest of heat and cold see RBAE 31 : 732; for the European elements see Bolte and Polívka, *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm* 2 : 516.

seek adventures, and rode away, not knowing whither he was going. He passed along a side-hill, below a high cliff, and, looking up, saw a white man walking in front of a house. He had built a cabin at the base of the cliff. The white man shouted to him, "Where are you going?" and he told him that he wanted to speak with him. The Indian rode up. He said, "Do you see the gold up there in the cliff, where the eagles nest?" The Indian looked, and said he saw it. There was coarse gold and nuggets scattered all over a shelf of the rock. The white man said, "Get the gold, and let us divide it! Then we shall both be wealthy." The Indian said, "How am I to get it?" The white man replied, "Kill your horse, and cut it open. Wild beasts and birds will feed on it. Hide yourself by the side of the horse; and when the two eagles come, seize their legs.¹ They will fly with you up to where the gold is. Throw the gold down, and then let the eagles take you back." The Indian said, "I love my horse, and do not care to kill it, and the gold is of little value to me. I do not long for it." The white man said, "You need not fear for your horse, I will bring it to life again. I will gather all the pieces, and will revive it." The Indian agreed, killed his horse, cut it open, and hid by its side. Coyote, Wolf, Magpie, and others gathered to feed on the body, and had nearly eaten it when the two eagles came down. When they alighted on the carcass, the Indian took hold of them by the legs, and they flew with him up to the ledge. There they sat down. The white man went to his cabin and brought out four blankets, which he spread at the base of the cliff. He shouted, "Gather the gold and throw it down upon the blankets!" The Indian said, "You have not yet revived my horse." Nothing was left of it now but the scattered bones. The white man gathered up the bones, and put them together. He tried, but the horse would not get up or come to life. Then the Indian said, "You have not kept your promise. My horse is still dead, so I shall not give you any gold." The Indian paid no attention to the white man's pleading. Then the Eagles spoke to him, and said, "Do not speak to the white man. He cares for nothing but gold. If you should give it to him, he would keep all for himself. We are glad that you have not given him any. It does not belong to him, yet he covets it. The gold belongs to the old woman, your grandmother, who lives out on the plain. She left it here in the mountains, and we are its keepers." The man answered, "Do not leave me here. How can I get away? I have no horse to travel with." They said, "Do not worry. We will look after you. We shall take you to your grandmother." Then the Eagles carried him far off, and set him down at the end of a narrow trail on a large prairie. They said, "Go on until you reach a bluff with timber. There you

¹ BBAE 59 : 286 (note 1).

will see smoke. There is your grandmother's house." They left him, and he walked along the trail. He saw the smoke, and found a lodge, which he entered. The old woman knew all that had happened, and treated him kindly. She had four sons who went out every day and returned at night. She said, "When your elder brothers come home, they will be glad to see you." There were no other inhabitants in that country. He staid there a long time, and gained much knowledge from his grandmother.

After a while he did not get up from his bed, and did not care to speak. They asked him what ailed him, but he would not tell. They questioned him many times. At last the old woman asked him if he was in love or wanted a wife, and he acknowledged that he did. She said, "I will ask your elder brothers when they come home if they know about any women. They go very far over the earth in their travels, and may have seen women somewhere." She questioned them; and they said that at the middle of the earth there were women, but they were not nice. The only fine girls whom they had seen lived at the other end of the earth. They were the two daughters of the Cold, but no one could go there and return alive.

Then the young man said that these were the women of whom he was thinking, and that he desired to marry the younger one. His grandmother, who feared the dangers of this undertaking, tried to induce him to change his mind. She said, "Choose a wife among our relatives in the middle part of the earth," but he persisted. Then she said, "I will help you. When you get there, you will be asked to sit on a seat of ice; and if you are not prepared, you will die." She pulled out a golden staff from under her pillow, and gave it to him, saying, "I will give you my staff. When you sit down, put it under you. It will prevent you from freezing, and will keep you warm. If you live through all the trials that you have to endure, the staff will direct you home,—either to me or to your parents' house, whichever place you may wish. Do exactly as your wife advises you. If you do not do so, you will be killed." She called in her two Eagle servants from the mountains, who were watching the gold there, and told them to transport the young man to the house of the Cold, and to give him needful advice. She told her sons to accompany them part of the way. The man hid his grandmother's staff under his shirt, mounted on the Eagles, and left. When they had passed the middle of the earth, the Eagles soared up to the sky, and asked the man to look to the north. They said, "You see there four ranges of snowy mountains. We go beyond the farthest one. There is the home of the people of the Cold. They live in three houses,—Cold and his wife in one, their elder daughter in another, and their younger daughter in the third." Then they descended, and proceeded until they were

very close to the houses of the Cold. They pointed out the house of the younger daughter. The young man walked up to it and entered. When he was inside, he said to the girl, "I have come a long way to marry you. I want you for my wife." She asked him to sit down on a block of ice. She expected only the top to melt, and the man to be frozen to death. When this did not happen, she knew he was not an ordinary man. He had put up his staff; and when she looked at him, it seemed that his seat was luminous, and had turned into gold. She said, "I choose you for my husband. If you will do exactly as I tell you, all will be well; but if you don't, you will die. My father will test you." He replied, "I shall do as you tell me." She continued, "You see that high mountain over there? There is a spring of water on the other side; and my father will ask you to carry it to the place in front of his house, where it shall run without freezing. Then he will ask you to make a large lake near his house, and to gather up all the ducks and put them on it. My father will produce a severe cold, and you must prevent the lake from freezing; for if it should freeze over, the ducks would leave. After this he will order you to make a large corral with stone walls, and to drive into it all the animals, — bears, deer, coyotes, foxes, and all the rest. During these tests you must think only of me. If you think of anything else, you cannot accomplish them. When you are about to start with these undertakings, you must call me up, saying, 'O my wife! I seek your help!' and I shall be there to help you, although unseen. Now, go to my father's house."

The man went to Cold's house and shook the door. Cold told his wife to open it. He asked the man what he wanted; and the latter answered, "I have come to marry your younger daughter." Cold said, "Very well. If you can accomplish the tasks that I shall give you, and show yourself powerful, you may have her. If you do perform these tasks, you must live with us in this country. If you cannot accomplish any one of them, you shall die." The man agreed to these terms. Cold sent him across the mountain to bring the spring. He dug a ditch by drawing a line along the ground ahead of him, beginning at the spring. The water followed close behind him; and in the morning, when Cold looked out, a small creek ran past the door. He produced severely cold weather, but the water did not freeze. It only steamed, and kept quite warm.

Cold then gave him the second feat to perform. At night the man went to the assigned place, spread out his arms, making the sign of a lake, and a large lake appeared on the flat in view of Cold's house. He described a wide circle with his arms, as if gathering in something; and great numbers of ducks appeared, and flew out on the waters of the lake. On the following morning Cold saw the lake, and tried to freeze it, but did not succeed. Then he set him the third task. The

young man went at night, described a circle with his arms, and a large stone enclosure appeared. He described a wider circle, and all kinds of animals appeared. He drove them into the corral. He had acted according to the girl's advice.

She told him what the fourth test would be. She said, "My father will send my mother for my elder sister and myself, and he will place us together. We are exactly alike, and you will have to point out which of us is the one you want for your wife. If you choose my elder sister, you will die. Look into our eyes, and I shall wink. Thus you will recognize me." Cold set the fourth task. The youth looked into the eyes of the sisters, and chose correctly.¹

Then Cold said, "You have performed all the tasks. Now you are my son-in-law. Go to my daughter's house, and live with her. You must not attempt to leave or take her away." In the house of each sister was a flute which played by itself. When they were at home, it played sweet music loudly; when they were out, it played faintly and discordantly; when they were away a certain distance, the music stopped entirely. Thus their parents knew when they were at home, and they could not go away without being discovered. For two years the youth lived with his wife, and they had a son, who grew very fast. The boy cried for his grandparents. The young woman asked her husband if his parents were alive, and inquired about his relatives. He told her that his parents were living, and that he had two younger sisters, three younger brothers, and many other relatives. She said, "Let us go to them! Our child cries all the time to see them." He was afraid, because he thought they might be killed. He also thought his wife might be killed by his relatives, who were Heat people. At last, however, he agreed. He told the flute in the house to keep on playing, and they all left. When the music stopped, Cold sent his wife to find out what had happened. She came back, and reported that the young people were gone. Cold sent his wife in pursuit. The young man was now far away. He was using his staff as a guide to lead him home. His wife said, "My mother is pursuing us, and will soon overtake us. I shall transform you." She changed him into an old duck, their child into a duckling, and herself into a lake. Her mother arrived, and saw nothing but a small lake with two ducks on it. She returned, and told her husband, who said, "Those were our children. Our daughter is strong in magic, and has deceived you." He sent her out again. When she was about to overtake them, the girl changed her husband and child into a gray-headed and bent old man and a little child, and herself into an old decayed log-house. The mother asked the man if any one had passed that way; and he answered, "We have been here for a great many years; we have

¹ Blackfoot PaAM 2 : 118 ; Assiniboine PaAM 4 : 199 ; Arapaho FM 5 : 401, 410.

grown up and gotten old here, but we have never seen any one passing." The mother returned, and told her husband what she had seen. He said, "They have deceived you again." She gave chase; and when about to overtake them, the girl changed her child into a priest, her husband into a bishop, and herself into a church. Her mother came into the church, and asked the bishop if they had seen any one pass. He answered, "I never lie. I tell you, we have seen no one come here. You can ask the priest; he also never lies." She returned, and reported to her husband what she had seen. He said to her, "They deceive you every time. I shall go myself. Soon they will reach the country of the Heat people." She said, "If you go, you will kill everything, even our daughter. Everything will freeze up where you go."

After he had started, the girl said, "Now, my father is pursuing us. I can do nothing against him. He will overtake us and kill us. He is very cold, and he is angry now." Heat-Man said, "We are near the house of my parents. Let me deal with your father!" They had barely reached the house, when Cold appeared behind them. The north wind blew with snow-storms. It blew harder and harder, and it became intensely cold. The Heat people became sick. Heat-Man pulled out his staff and set it up in the lodge, but nevertheless Cold was freezing them. Ice was forming around the house, and all were about to die. Then Heat-Man cried to his father (or grandfather), "We are perishing! Cold is killing us!" Then the old man Heat drew the Chinook wind from a bag which he carried at the right side, and the air became warm. The ice melted, and the people revived. Cold saw that he was beaten; but he remained, trying to win the contest. He became sick. Heat said to him, "I have overcome you. You shall never again get angry. You shall return to your country and live there. Your daughter shall not go back." Cold pleaded, saying, "I love my daughter. May I not come once a year and see her for a short time?" Heat chief agreed: therefore Cold now comes once a year to see his daughter, and stays for a short time. Then it is winter. He never grows very angry, and therefore the winters are not hard. If the old chief Heat had not granted the desire of Cold to visit his daughter, we should now have no winter. Heat-Man had told his wife how kind and good his friends the Heat people were, how everything loved them, how the salmon and the deer played in his country, how the birds sang and everything was green, how the grass grew and the flowers bloomed and leaves came out on the trees. Now she saw that what her husband had told her was true, and she loved the Heat people and their country. She did not wish to return to her people. Because Heat-Man had married Cold-Woman and had a son by her, therefore the Heat people's temper was lessened, and

they became more moderate. Therefore some warm winds are not as hot as others, and none are unbearable. Heat-Man's grandmother told him to keep the staff. He threw it into the river, and since then gold has been in the rivers. Because gold was associated with the Heat people, therefore, after a Chinook wind has blown, gold is more easily seen in the sand, and along the shores of the river. The Heat people were like the Indians. They liked the Indians, lived among them, and they intermarried. The Cold people were different, and never associated with the Indians. They were bad people.

37. COYOTE GOES FISHING.¹

One time in winter, Fox saw Coyote coming, and sat down on a beaver-hole in the ice. Coyote asked him what he was doing. Fox said he was fishing with his tail. Coyote thought he would like to have some fish, and asked Fox to let him fish. Fox agreed, and told Coyote not to get tired if the fish did not bite at first; he would certainly catch many fish in time. Coyote sat down on the hole, and Fox left. Then Fox later caused a cold wind to come, and Coyote's tail froze in the hole. Coyote called for help, and Beaver came and released him. (Others say that Coyote induced Fox to put his tail into the hole. Coyote caused a cold wind to come, as Cold was one of his guardian-spirits, and Fox was frozen in the hole. When Fox discovered that Coyote had fooled him, he called the Chinook Wind, who was his guardian-spirit, and released himself. Then he pursued Coyote, lumps of ice rattling on his tail.² He chased Coyote, who ran into a hole, and Fox sat down to club him when he came out. Coyote found that the hole had another outlet. Then he defecated, and ordered his excrements to talk, while he made his escape. Fox remained sitting by the hole, thinking that Coyote was still there; but finally the excrements dried up and ceased talking. Then Fox knew that Coyote had cheated him, and went away.)

38. STRIPED-FACE.

[An Historical Tale.]

This is the same story as JE 8 : 406, the only difference being as follows:—

The party consisted of ten women. There was only one scout, who had climbed a tree close to where the women camped. The women intended to dig roots on the morrow. In the evening the scout gave a flying-squirrel call, and then coughed. The women spoke to him, and invited him in. He became so tired when all the girls were playing with him, that he fell sound asleep, and could not be awakened. Then

¹ See Oskar Dähnhardt, *Natursagen* 4 : 219.

² This tale is said to be among the southern and also the Fraser River Shuswap.

the three oldest women took their sharpened root-diggers and pinned him to the ground by pushing with all their weight, — one through his throat, one through his stomach, and one through his abdomen. The other women had already left. Then the oldest woman scalped him with a stone knife (or cut off his head). He had his hair tied in a knot. She seized the knot, and cut the skin all around beneath it. His face was painted in stripes, which were made by rubbing off the paint with deer's teeth or with a comb. Day was just breaking when the women reached the top of the ridge above the valley. The oldest woman called out in a loud voice, "Where is Striped-Face? Why don't you look for him?" The war-party heard it, and started off. When they reached the women's camp, and found their scout killed with root-diggers and scalped by women, they were so angry that they ran their spears into his body and mangled the corpse. Then again they heard the oldest woman calling as a person calls to dogs and as a war-party calls to the enemy. They gave chase. When the Shuswap reached the river, all the women had gone across and were already dancing a scalp-dance. The old woman was carrying the scalp at the end of a spear. The Shuswap retreated, and on their way back were attacked by a party that had tried to head them off. Several of them were killed, and the rest made good their escape. A large war-party of Thompson Indians was unable to overtake them. This happened about a hundred years ago.

39. (a) THE HUNTER WHO FOOLED THE GRIZZLY BEAR.¹

(From *Spences Bridge*.)

A man was travelling in Botani Valley, and saw a large grizzly bear approaching. He saw no way of escape, and, being unarmed, he thought he would feign death. He lay down on his back; and when the bear came to smell him, he held his breath. The bear threatened to strike him and growled, but he never moved. At last the bear, thinking the man was dead, went away (following her cubs?).

(b) A HUNTER WHO FEIGNS DEATH, AND A GRIZZLY BEAR.²

(From *Nicola Valley*.)

[An Historical Tale.]

Once a hunter from Spences Bridge camped in Botani Valley. An old man told him to be careful when he hunted that morning, as

¹ The narrator thought that this actually happened to a Spences Bridge Indian long ago, but he did not remember the details. He did not class it as a mythological tale.

² The incidents related in this story are said to have happened to a man called Naukawī'lex, who was a great hunter, and who died an old man about fifteen years ago. Some say they happened to his father. I include the story here because of some similarity to an incident in a Shoshoni myth (see Lowie, PaAM 2 : 284).

he had had a bad dream about a grizzly bear. The hunter did not hunt that day, but instead went down the valley to visit another camp. He carried no weapon except a knife. Suddenly, when he turned a bend in the trail, he saw a large silver-tip grizzly bear, and was unable to get away unobserved. He remembered that his grandfather had told him that in such a case it was best to lie perfectly still and to hold the breath. He threw himself on the trail, and remained quite still. The bear approached him cautiously. It stood over him with its paw raised, ready to strike him. Then it lowered it, and smelled him all over. It felt of him with its paw, and turned him over. The hunter remained quite rigid. Then the bear went away, evidently believing that he was mysterious. He was not even scratched by the bear.

40. SIMON FRASER'S VISIT IN 1808.

(Told by Wa'xtko,¹ a Woman of Spences Bridge.)

When Kwojina'u.² came to Lytton, Tcexe'x was chief of the Spences Bridge band. He was a prominent chief and a great orator. He had one eye. He never practised as a shaman, but was more powerful than most shamans. I am directly descended from him. He had a large family, and was an elderly man at the time when these whites came to Lytton. It was in midsummer. The berries were just ripe in the river-valley; and many of the tribe were assembled at Botani, digging roots and playing games. Some Thompson men, who had been up at La Fontaine on horseback, came back quickly with the news of the approach of these people. Tcexe'x was at Botani with others from Spences Bridge. He hurried down to Lytton, and was there when the whites arrived. The chief of the latter we called "Sun." We did not know his name. Several chiefs made speeches to him, but Tcexe'x made the greatest speech. His speech so pleased Sun, that he gave him a present of a large silver brooch, or some other similar ornament, which he had on his person. On special occasions Tcexe'x used this attached to his hair in front, or on the front of his head. When I was a girl, I saw it worn by his sons. One of his sons inherited it; on his death, his brother obtained it; and it was probably buried with the third brother who had it, as it disappeared about the time of his death. The last-named died at Lytton as an elderly man, and his body was buried on the north side of the Thompson River, at Drynoch, about seven miles below Spences Bridge.

¹ Born about 1830, or slightly later; died in 1912 near Spences Bridge.

² Means "birch-bark canoe," a common name for Simon Fraser's party.

II. OKANAGON TALES,¹ BY JAMES A. TEIT.

I. COYOTE TALES.

(1) COYOTE.²

COYOTE was sent by Chief to set the world in order. Chief saw that the people were having a hard time and were preyed upon by many evil beings. They were about to be killed off. Chief did not want the people to be exterminated, so he sent Coyote to help them. He endowed him with great magical power, so that he could surmount all obstacles. He gave him power to transform evil beings, and he gave him wisdom and cunning. He also gave to Coyote's excrements the power to be his friends and advisers. He told him to travel all over the world and to set it right. Coyote had to travel much and to work hard. Chief said that when Coyote's work was finished, he would meet him, see his work, and then give him a rest.

(2 a) ORIGIN OF THE COLUMBIA RIVER.³

Coyote was travelling, and heard water dropping. He said, "I will go and beat it." He sat down near it, and cried, "Hox-hox-hox-hox!" in imitation of water dripping. He tried four times, but the noise never ceased. He became angry, arose, and kicked the place where the water dropped. The noise ceased. He thought he had beaten it, and laughed, saying, "I beat you. No more shall water drip thus and make a noise." Shortly after he had gone, the water began to drip as before. He became angry, and said, "Did I not say water shall not run and make a noise?" The water was coming after him, and increased in volume as it flowed. He kept on running; but still he heard the noise of water, and was much annoyed. Now he travelled along the edge of a plateau. There was no water there, nor trees. He looked down into the coulee,⁴ but everywhere it was dry. It was warm, and he became very thirsty. He heard the noise of water,

¹ Unless stated otherwise, the following Okanagon stories (except 2 b, 3 b, and 7) were related by Red-Arm (Kwēlkwēlta'xən). He was an old man who belonged to Nespelim, which is also the name of the western division of the Sanpoil. He was related to the Okanagon, and frequently came as far north as the head of Okanagon Lake. He said the stories he related were common to the Nespelim and Lower Okanagon of Okanagon River, and he thought probably to all the Sanpoil; i.e., to the Sanpoil tribe, and to that part of the Okanagon tribe on the Okanagon River, particularly those living in the United States.

² RBAE 31: 617.

³ Thompson JE 8: 305; this volume, p. 140.

⁴ This coulee is where the Columbia River runs now. There was no river there then.

but saw none. Then he looked again down into the coulee, and saw a small creek flowing along the bottom. It seemed a long distance away. He went down and drank his fill. He ascended again, but had barely reached the top when he became thirsty. He heard more noise of water, and, looking over the edge, saw a large creek running. He went down, drank his fill, and ascended again, but had not reached the top when he was thirsty, as before. He thought, "Where can I drink?" The water was following him. He went to the edge of a bench and looked down. A small river was now running below. He descended and drank. He wondered that much water was running where there had been none before. The more he drank, the sooner he became thirsty again. The fourth time he became thirsty he was only a little way from the water. He was angry, and turned back to drink. The water had now risen to a good-sized river, so that he had not far to go. He said, "What may be the matter? I am always thirsty now. There is no use of my going away. I will walk along the edge of the water." He did so; but as he was still thirsty, he said, "I will walk in the water." The water reached up to his knees. This did not satisfy him; and every time after drinking, he walked deeper, first up to the waist, then up to the arms. Then he said, "I will swim, so that my mouth will be close to the water, and I can drink all the time." Finally he had drunk so much that he lost consciousness. Thus the water got even with Coyote for kicking it; and thus from a few drops of water originated the Columbia River.

(2 b) COYOTE AND THE WATER OR RAIN.

(From Okanagon River.)

Once Coyote was travelling somewhere south of the Columbia River. He was going down a coulee in which there was no water. The weather was very hot, and he felt very hot and dry. He saw a large rock, and said, "I will rest in its shade." When he did so, the rock began to crack and lean over, and Coyote became afraid and ran away. After a while he saw a tree, and thought he would rest in its shade. He sat down under it; but it began to creak and lean over, so he ran away. He looked at the sky, but saw no clouds. He said, "I wish a cloud would come!" Soon a cloud came up and shaded him. He said, "That is not enough. I want many clouds." Soon the sky became overcast, but it was still hot. Then he wished for rain. A little rain came. He said, "I want much rain." It began to pour down. He said, "I want a creek, so that my feet may be cool." A creek ran, and he walked in it. He said, "That is not enough. I want a river, so that I may be cool and drink easily." A river ran then. It reached to his chin, and carried him away to a distant

country, where he floated ashore quite exhausted, and lay on the bank. The ravens, crows, magpies, and buzzards came to feed on him, thinking he was dead. He got up and chased them away.¹

(3 a) INTRODUCTION OF SALMON.²

Now, there was a large river, and Coyote floated along in it. After drifting a long time, he regained consciousness. When he discovered himself in the middle of a large, swift-running river, he became afraid, and changed himself into a small canoe. Now, away down below, somewhere above the place where Portland is now, and where there is a fall in the river, there lived the two We'lwet³ sisters, who owned a weir that extended across the stream. Below the weir the river was full of salmon; while above it, in the interior, there were none. The Indians above the weir knew nothing of salmon at that time. They lived on game, roots, and berries. Coyote, who still had the form of a canoe bottom up, struck the weir and remained there. In the morning the two sisters came out to clean the weir of driftwood which had floated against it, for the river was very high. They saw the small canoe bottom up; and the younger one said, "We must save it. It will make a fine dish for us to hold our salmon in." The elder sister said, "Do not touch it. It has been made by some one. Possibly it is Coyote." The younger sister took it home and put boiled salmon into it. Then the sisters went out root-digging; and when they returned, the salmon in the dish had disappeared, and also some of the fish that they had been drying. The elder sister said, "I told you!" The younger sister became angry, and tried to break the dish on a rock. As she was about to do so, the dish in her hands assumed the shape of a baby, which began to cry.⁴ She took pity on it, and said, "Oh, he will make a nice younger brother for us!"

Coyote grew fast; and when the women went root-digging, they tied him up in the house. When they were out of sight, he unfastened himself, and ate their roots and their dried salmon. On their return he tied himself up, and appeared quiet and meek. The women would say, "How good our younger brother is!"

Coyote planned to break the women's weir and to let the salmon pass up river. The fourth day, when they were out digging roots, the root-digger of the elder sister broke. She was surprised, and said, "There is something wrong. My root-digger should not have broken. It was made of very strong wood. Let us go home! Something has

¹ There is supposed to be more to this story, but my informant had forgotten it.

² BBAE 59 : 301 (note 1); this volume, pp. 6, 70, 101, 139.

³ A kind of snipe or sandpiper. All the interior Salish tribes call this bird by the same name.

⁴ In Thompson renderings of the story, the dish is put into the fire, and the women hear a baby crying in the fire.

happened. Perhaps our younger brother has fallen into the water." They hastened home.

Meanwhile Coyote had put a sheep's-horn spoon on his head and was breaking the weir. It was nearly broken when the women arrived. The elder one said, "I told you so! We have been fooled by Coyote." They rushed at him, and beat him over the head with sticks; but he kept on working faster than ever. The horn spoon protected him from their blows. When the weir was broken, he ran up the opposite bank, and the king-salmon were ascending the river in great numbers. The sisters sat down on the bank and wept. They cried, "You have stolen our salmon for your Coyote people! You people of Coyotes! You are all Coyote people! You are bad people!" He answered, "You thought you had a little boy, a little brother. You thought he knew nothing, but he was greater than you!" Then he transformed them into birds (sandpipers), saying, "Henceforth you shall be *we'hwel* birds, and shall run by the water's edge. You shall no longer have control over salmon. Salmon shall henceforth run up the river." The place where the weir was is now a fall in the river.

Coyote walked along the river-bank, and the salmon followed him. He became hungry, and wanted to eat salmon. He said, "I wish the king-salmon to jump ashore!" A king-salmon jumped out; but it was a rocky place, and smooth, and the fish was so slimy that he could not hold it. Thus it slipped back into the water. Again he wished; but the shore was clayey, and the same happened. The fourth time the fish jumped on a sandy shore, and there he managed to catch it.¹

He cooked the salmon, and, after eating his fill, wrapped the rest up and carried it on his back. As he went along,² he asked a young girl at every camp to marry him; but they all refused. Their mothers advised them to take him, because Coyote had plenty of the new, fine kind of food. Then Coyote thought, "The Similkameen girls will have me. They are rather poor." He left the salmon at the mouth of the Similkameen River, and went up alone. He met the people above, and asked one of their daughters in marriage. All the old people gathered together to consider his proposal. He told them, "If I marry a girl here, I shall always give you plenty of salmon." They asked the girls one after another, but all refused him because he was so ugly. The old people did not like to offend him by telling him what the girls said: so they said, "You know that salmon is not our food. The back of the head of the mountain-ram is our food. We are afraid of strange food." Coyote said, "Very well, you shall have plenty of that, sheep shall be numerous here, but salmon you

¹ RBAE 31 : 674; this volume, pp. 70, 102, 139, 141, 143.

² For the following see BBAE 59 : 177, 301.

shall not have. You will have to travel long distances to obtain your salmon."

He returned, and made small, poor fish, such as suckers, to run up the Similkameen River. He said, "No salmon shall run up this river." So he made a barrier to prevent them from passing. Then he led the salmon up the Okanagon River to the falls. Above this place he asked to marry a maiden, but the people did not want him: so he made a rock barrier there at the falls, that the salmon should not ascend to the people above. He returned to the mouth of the Okanagon River, and ascended the Columbia. The salmon followed wherever he went. He came to a place called Kali'tcamen. Here all the old people wanted to marry their daughters to him. He was glad, and made a fine salmon-fishing place by contracting the river so that the rocks almost met in the middle. He smoothed and flattened the tops of the rocks, so that the children could play there. He also made a salmon-weir. When he had finished, he learned that the girls would not have him. Then he became angry, and kicked the weir, so that it broke and drifted downstream. Then he thought, "The girl alone is bad. It is not the old people's fault. They were good to me." So he left the place as he had made it, and people have always been able to capture salmon there.

Then he went up Nespe'lim Creek. Here the same happened as before. The people accepted him, and the girl refused him. He had pity on the old people, and said, "They were good to me. There shall always be some salmon here." His little daughter was walking with him at this place, and he transformed her into a stone.

Then he went to Spoke'in. At a place called Hi'tcôx the same happened. He made a canyon, saying, "The girl was bad; but the old people were kind, and thought much of me. People shall always get salmon here during part of the summer."

Then he went to Snuxami'na.¹ Here he asked a salmon to jump ashore. After cooking it and eating half, he threw the rest into the river. It was transformed into a rock which looks like the side of a king-salmon. There are other rocks there which were made from scraps of the salmon.

Coyote went on, and came to Ski'tco, where the town of Spokane now is. Here he found a barrier across the stream, and began to dig it away. He had dug a large hole, when he thought, "Perhaps the people above are bad and will not give me a wife. Why should I favor them?" He went there and saw the people who refused him. Then Coyote left the hole the way it was. It forms now Spokane Falls, and not many salmon go up there. Therefore the Coeur d'Alène have no salmon.

¹ A place. The name is said to mean "King-Salmon."

He returned to a place called Tqêmi'p. He was hungry, and asked a salmon to jump ashore.¹ A king-salmon did so; and after catching and cooking it, and eating his fill, he threw the leavings into the water. The pieces of salmon became rocks, which form a circle at this place, and make an eddy. He said, "Henceforth people shall find king-salmon dead at this place. Some salmon of the first run will always die here."

He left the Spokane River, and journeyed up the Columbia until he reached Colville. Here a stream enters the Columbia, across which the people had a weir for catching fish. The latter were very small. The people expected Coyote to come, and had ordered two of their daughters to marry him. They said, "He has much fine food, which will do us good. We shall get fine large fish if you take him." They were the Wolverine people. Coyote had heard what they thought, so he hurried there as soon as he arrived. The old people met him, and said, "Come in and sit between your wives!" They made room for him, and he sat down between the girls, who thus accepted him as their husband. The people said, "We are very poor, and have no good fish to offer you." Coyote excused himself, saying he must defecate, and went outside. He went to the salmon, and caught two king-salmon, which he put into Wolverine's fish-trap or weir. The next morning, when Wolverine went to look at the weir, he found them, and was very glad. Each morning more king-salmon were in Wolverine's weir. The people wondered. They considered Coyote a great man, and the salmon fine food. All the people gathered there to fish. The other people said to Wolverine, "If you had not given your daughters to Coyote, we should have given him ours." They were lying.

Near this place Coyote made a dam across the river, and there he showed the people the methods of fishing with dip-nets and spears.

(3 b) COYOTE INTRODUCES SALMON.²

(From *Similkameen*.)

Coyote came to Similkameen from the Thompson country. He had already introduced salmon in the Columbia, and many of these fish were at that time running up the Similkameen River. They could not get to its head waters, however, as the two *wi'lawil* sisters had a weir across the river at Zu'tsamEN (Princeton). Coyote stopped when he came to the weir, and said, "Here I find you!" The sisters answered, "Yes, we are settled here." He looked over the weir, and said to them, "You have plenty of food. I will stay here a while." The elder sister disliked him, while the younger one liked him. The former said to her sister, "Have nothing to do with him. He is

¹ See pp. 68 (note 1), 102, 139, 141, 143.

² See pp. 7, 67, 101.

Coyote, and he will play tricks. Perhaps he intends to destroy the weir that we have erected with so much labor." Coyote was angry because the elder sister disliked him: so one day when they were away digging bitter-roots on the flats near by, he covered his head with a spoon of sheep-horn, and broke their weir. The elder sister felt that something bad was happening, therefore the sisters hastened home. When they arrived, Coyote had almost broken down the weir. They attacked him with clubs, and beat him over the head to kill him or make him stop; but he continued to demolish the weir, the pieces of which soon floated downstream.

Coyote¹ went off unhurt, and continued going down along the bank of the river. He carried his penis in a basket. Wherever he saw women on the opposite bank, he asked them if they wanted any *soxali'ken*.² If they said "Yes," then he sent his penis across the river to enter them. If they said "No," he became angry, and did not give them any salmon. When he reached a place near Keremeous, he saw two maidens bathing on the opposite side of the stream. He shouted to them, "Are you Smele'qamux?"³ They answered, "Yes. What do you carry?" He said, "Soxali'ken. Do you want some?" They answered. "No, we do not want any." He asked, "What do you want?" They answered, "Koma'pstEN⁴ of the big-horn." Coyote was angry because they answered thus. Therefore he shouted, "Henceforth you shall have plenty of sheep, but no salmon. You shall wear out your moccasins and your horse's feet travelling to buy humpback-salmon." Then he went on; and a little above the mouth of the river he made a rock barrier across the stream, which prevents salmon from ascending the Similkameen River.

(3 c) COYOTE AND THE STEELHEAD-SALMON.

Coyote was travelling along the ice of the river. It was winter-time. He saw the two Steelhead sisters on the ice. He said, "I will go back, meet them, and fool them." When they met, the elder sister recognized him, and said, "Halloo, Coyote! Where are you going? What do you want?" He answered, "Oh, I am just travelling along on the ice! Yes, I want something. I wish to wrestle with you." He thought he would throw her and have intercourse with her. They wrestled, and the woman threw him upon the ice so hard that it killed him. He lay there a long time, and dried up,

¹ For the following see JAFL 28 : 223 (Shasta, Alsea, Tillamook, Molala, Kalapuya); Tututuni JAFL 28 : 242; also Assiniboine PaAM 4 : 119 (No. 24); Blackfoot PaAM 2 : 36; Gros Ventre PaAM 1 : 68; Arapaho FM 5 : 63; Menominee PaAM 13 : 304.

² Salmon backbone.

³ People of Similkameen.

⁴ Back part of the head.

until only his bones and skin remained. Fox¹ heard of his death, and jumped over his bones. Coyote came to life, sat up, and yawned. He said, "I just lay down here and had a nap." Fox said, "You were dead a long time, and I have brought you to life." Ever since that time this part of the river has been a good place for steelhead-fish, and the Indians catch numbers there in the springtime.

This place became one of the great fishing-stations on the Columbia. Many people congregated there to fish salmon. Not many salmon go above this place, for Coyote is said to have turned back from there. Many of the people above went there to fish or buy salmon. Coyote staid there for some time.

(4) COYOTE MARRIES HIS DAUGHTER (OR NIECE).²

Soon one of Coyote's wives bore a daughter, who was a pretty child, and who grew very rapidly. Coyote took a fancy to her, and thought, "I will have her for my wife. I will feign sickness." He pretended to be sick and dying. He called his daughter, and said to her, "If I die, just leave me in the lodge here. Leave it standing, and leave food and water, and everything just as at present, so that I may have everything with me when I die. If you hear a noise like water bubbling, you may know that my ghost is here and will chase you. Now, I am sure to die; and when I depart, go to my sister Mouse, and live with her. Heed your dying father's wish. I have a good friend among the Upper Kutenai. If he comes along and wishes to marry you, do not refuse him."

He pretended to die, and his daughter told the people what he had said. The people said, "The wishes of the dead shall be respected. It would not be right to deny his requests." They filled the baskets with fresh water, fastened the door of the lodge, and left. Since that time people have never refused the requests of the dying as to what they wanted buried with them. The people moved some little distance away. One day a few children played near Coyote's lodge. When they returned, they told their parents that they had heard the sound of boiling food within the lodge. Their parents scolded them, saying, "You must not say that. It was not the sound of boiling you heard, it was our friend's ghost." When Coyote said that the noise of boiling water was produced by his ghost, he intended to deceive the people.

After Coyote had eaten all the berries, roots, and other provisions, he set out for Skalspi'lem (the Kalispel country). When he arrived

¹ His younger brother or younger cousin; Wolf was his elder brother.

² Thompson JE 8 : 300; Shuswap JE 2 : 639; Wishram PAES 2 : 105; coast tribes RBAE 31 : 586 (No. 28); Assiniboine, Cree, PaAM 4 : 124; Gros Ventre PaAM 1 : 124; Arapaho FM 5 : 82; Shoshoni PaAM 2 : 248.

there, he defecated three or four times, and asked his excrements what they would be.¹ The first said, "I shall be a bark canoe." The next one said, "I shall become a buffalo-robe, clothes of embroidered buckskin, and blue blankets." The last one said, "I shall become a head of very long, fine hair." Coyote put on the clothes and the head of hair, pushed the canoe into the water, and embarked. He paddled downstream, and arrived opposite Mouse's house. Here he made a long sweep with his paddle, and turned his canoe for the shore. This caused an eddy, which is there at the present day. The children at the house saw him, and cried, "A stranger is approaching in a canoe!" The people ran out to look. They said, "He looks like a Kalispel." They hailed him, and he answered, "Mal kolenamal kolen a kol skalsi'ülk!"² They did not understand him, and called out Mouse, who knew all languages. She said, "He says he has come from the Upper Kutenai to see the house in which his friend died." The people whispered, "That is his friend, the Kutenai. The dead one said he would come." The man asked if Coyote had left any children; and they said, "One daughter." He asked to see her, so they brought her out. He asked her if her father had told her anything, and she told him what he had said. He then told her that he was the man of whom her father had spoken. The people then accepted him as the girl's husband. They drew up the canoe, and carried all the robes up the steep bank, and Mouse divided them among the people.

At night Coyote lay with the girl. In the morning she felt itchy around the groins, and on examining herself found some Coyote-hair there. That night the people danced to celebrate the occasion. They danced in a circle around the fire. Prairie-Chicken talked while dancing, and nearly mentioned Coyote's name. Again he almost pronounced Coyote's name, but corrected himself. He was referring to the stranger who had married their daughter. Coyote called out to him, "Be careful! and do not mention the name of the dead." Most of the people knew now that he was Coyote. They said, "We shall dance three times around the fire. The fourth time, when opposite the door, we shall all call out and run." They did so; and when opposite the door, they all called out, "Coyote has married his own daughter!" Then they ran out and scattered. Coyote became angry, and pursued them with a stick, saying, "I told you not to do this. I will teach you a lesson for this." He transformed them into birds.

Coyote's daughter was ashamed. She ran out of the lodge and jumped into the middle of the river. She was transformed into a rock, which retains the shape that she had when she fell into the water. She

¹ BBAE 59 : 294 (note 5).

² The last word means "Upper Kutenai." The rest of the sentence is said to be gibberish spoken by Coyote, who pretended to be speaking Kutenai.

lies there with legs spread out, her face turned upstream. Coyote said, "Bad salmon shall swarm around her belly and privates. Henceforth women, when ashamed, will commit suicide by jumping into the river."

(5) COYOTE AND THE ICE PEOPLE.¹

Coyote was travelling, and came near to where the Ice people lived. They killed Indians by means of cold weather, cold winds, and ice. They loved the cold. Many people had been killed by them.

Coyote determined to kill them, but did not know how to do it. He defecated, and asked his excrements what he should do.² They told him, "The three Ice or Cold people are very powerful. When you reach their house, you must address them as relatives. Call the man brother-in-law. When you address them, call the husband *xwexwens-takain*, the wife *xwixwemkells*, and the daughter *le'luaken*."

There was much snow on the ground, and the weather was very cold. Coyote defecated three times. There were three pieces of dung. He asked the first one what it would be. It answered, "I shall be fresh service-berries. The Ice people give berries to their daughter." The second one said, "I shall be heat of the sun, which will soon melt the ice. When it begins to drip, say your house is very hot; then open your shirt and blow on your body." The last one said, "I shall be *ka'ma*."³

When Coyote reached the house of these people, he was nearly frozen. Coyote went in and acted as directed. The Ice people said, "This man must be a relative. He knows our names and all we do. Besides, nobody ever came in here without dying. He must be one of the Ice people." Coyote surprised them by complaining of the heat. Before long the ice of the house began to melt and drip. Coyote opened his shirt and blew on his body, saying, "What a hot house you have!" The Ice people danced and sang and blew to make it colder, but the house continued to melt. Coyote said, "I cannot stand the heat." He went outside and set fire to the dead yellow pine-needles which, on his way in, he had left at the door. He threw the burning needles all over the outside of the house. Meanwhile the heat of the sun was melting the house from within. Soon it was burned. Cold and his wife were killed by the heat. Their daughter rushed out and escaped. Had Coyote succeeded in catching her too, there would have been no cold or ice in the world now. Coyote transformed her, saying, "Henceforth you shall be known as Cold, but you shall not be able to kill people, excepting once in a while an exhausted hunter."

¹ See pp. 104, 124, 147. ² BBAE 59 : 294 (note 5). ³ Dead yellow pine-needles.

(6) COYOTE AND THE BLACKFEET.

Coyote's wife was the Short-Tailed Mouse. He said to her, "Wife, I have no relatives to cry and feel sorry, if I die. I am going to see the people on the Plains, who do much fighting." He went to the Blackfoot country. When he reached the eastern foot-hills of the Rocky Mountains, he saw from the edge of a hill great numbers of people with horses pitching tents. He said to his wife, "I am ashamed to go among these people alone." He defecated three times, and asked his excrements what to do.¹ They said, "You are bothering us again." Coyote spat in the air, and said, "If you do not answer me quickly, you will dry up and die." His excrements became afraid, and answered at once. Then he asked them what they would be. The first one said, "I shall be a band of twenty horses." The second said, "I shall be fine clothes." The last said, "I shall be a fine head of hair." Coyote put on the fine clothes and fine hair, and he mounted his wife on a large pinto horse. The Blackfeet saw him coming, and said, "Here is a great chief coming to visit us." He gave most of his horses as presents to the chiefs. He stopped there three days, and was well entertained. On the third day he told his wife, "Be very careful not to throw any stones at our horses." That day his wife became angry. Coyote had talked angrily and nastily to her. He was mounted at the time. She struck his horse with a stone, and immediately it turned into excrement. He fell down in the midst of it, and stuck there up to his waist. Now the people found him out. They said, "It is Coyote." They struck camp, and left him still cleaning himself of the filth. They left at their stakes the horses which he had given to them, and there they became excrement.²

(7) COYOTE, FOX, AND PANTHER.

(*From Okanagon Lake.*)

Coyote and Fox were living together. They were friends, and always had plenty to eat. Fox used to procure game, for he was a good hunter. Once upon a time he had bad luck, and could not get any game. Perhaps he had been bewitched. The friends began to starve. Fox said to Coyote, "You are powerful and gifted. Try to break our spell of bad luck, so that we may procure game." Coyote did not answer. For three days, when he came back from hunting, Fox repeated his request. Fox thought, "Coyote will do something foolish." The fourth night Fox spoke again. Early the following morning Coyote arose, and went to wash himself at a spring near by. He returned to the lodge, went to his pillow, and drew from under it

¹ BBAE 59 : 294 (note 5).

² Compare Blackfoot PaAM 2 : 151; Assiniboine PaAM 4 : 133, 162; Menominee PaAM 13 : 382.

his comb and paint-pouch. He did not speak, but dressed his hair and painted his face after the manner of women. Then he dressed himself and left the house without saying a word. He travelled about aimlessly. At last he came to the houses of many people, whose chief was Panther. Coyote asked for Panther's house, and the people pointed it out to him. He went in, and sat down alongside of Panther. He said, "I do not come here for nothing, chief. My father and mother sent me here to marry you." Panther answered, "I do not desire to act contrary to the pleasure of your parents. I will not decline their offer, if they have chosen me as their son-in-law."

Night came, and Panther asked Coyote to go to bed with him. When they were in bed, Coyote drew away from him, saying, "I am a maiden and have never known man. I am afraid and ashamed. I am also thinking of my parents. If you will give me a pack of food to take to my parents three successive days, I will be yours. By that time my parents will be supplied with food, so that I shall not have to worry about them, and I shall have become used to you." Panther agreed to this, and on the following morning Coyote carried a pack of food to his starving younger brother.

Prairie-Chicken, who was a wise person, was living among these people. He said to the others, "Our chief is a great man, but he has made a grave mistake. His wife is not a woman, she is Coyote." This was the third day, and Coyote had returned from carrying his third load to his home. He knew what Prairie-Chicken had said. Now, Prairie-Chicken and others made a sweat-house, and invited Panther to sweat with them. They were going to tell him who his wife really was, and they intended to purify him. When Panther was inside, and they were about to tell him who his wife was, Coyote ran about above the sweat-house and howled like a coyote. He shouted, "You will never have a good wife, Panther, you bad warrior, you bad man of the warpath!" Panther was ashamed, and said nothing.

(8) COYOTE AND BUFFALO.¹

Coyote was travelling about, and went northward from the Salish to the Blackfoot country. He found the skeleton of an old buffalo-bull. He urinated on the skull and passed on. Presently he heard a noise like wind behind him. He looked back, but saw nothing. The noise grew louder, and he looked again. He saw a buffalo-bull approaching at full speed. It was the bull whose skull he had insulted. Coyote ran away, but the Buffalo gained on him. He saw a large boulder, and ran for it. He ran round and round the stone, the Buffalo at his heels. Coyote was exhausted, and shouted, "Why do you chase me?" The Buffalo replied, "Because you urinated on my head

¹ BBAE 59 : 295 (note 1); this volume, p. 32.

while I was dead." Coyote said, "What killed you?" Buffalo answered, "I became old, and a younger bull killed me. My horns were dull." Coyote said, "If you will promise not to hurt me, I will sharpen your horns after I have had a rest." Buffalo stopped. Coyote gathered pitchy roots of the yellow pine, which have sharp points, and attached them to the ends of Buffalo's horns. Then he told him to go to an old log and to toss it. He said, "Go and try that old log; and if you can toss it without breaking the points of your horns, they are strong enough. If they break, I will make them over." Buffalo did as directed, and his horns stood the test. He was very glad, and said to Coyote, "I will be your friend. I have been dead a long time. My *snā'q*,¹ who took my wives, is somewhere around. Let us go and find him! I will kill him and take back the women, and will give some of them to you." Coyote was glad, and agreed to go with him. On the plain they found Buffalo's enemy surrounded by a band of women. Buffalo said, "That is he, and these are all my wives. Hide here, and I will go and fight him. If he overcomes me, you must run away, for he will kill you if he sees you. If I vanquish him, then come to me." Buffalo ran forward, and attacked the bull and tore him in two. Coyote went to Buffalo, who said, "Friend, pick out one of these women, whichever you like." Coyote replied, "Pick out a fat one for me. My home is far away, and she will get thin while travelling with me." Buffalo picked out a very fat one, and said, "This one will be your wife. You must not sleep with her for three nights. After that everything will be well, and you may do as you wish." Coyote started homeward with his new wife. The second night he said to himself, "The time that he named is too long. No one since the beginning of the world has had a wife for three nights without sleeping with her." He seized his wife, and would have had connection with her, but she became invisible and returned to her band. Coyote thought she must have gone home, so he went back. He found Buffalo-Bull, and said to him, "My wife did not like me; the second night she ran away." He did not tell Buffalo that he had disobeyed his orders. Buffalo was angry, and said, "Your wife is here. You did not treat her right. You did not do what I told you. However, since you are my friend, I will give her back to you. Now, you must remember, three days." This time was sufficient to cross the mountains. Coyote was going to the Upper Kootenai or Pend d'Oreille country. He abstained for three nights; then he lay with his wife, and was glad. On the succeeding day he was hungry. He looked at his wife, and thought how fat she was. He said to himself, "My wife is only a trouble to me. I will kill and eat her." He said

¹ Name applied in Thompson and some other interior Salish dialects to the person who steals and afterwards lives with another man's wife, etc.

to her, "Go up that defile. I will go around the other way hunting." Coyote ran around the hill, and met his wife as she came up the defile. From above he shot her twice, and killed her. Now, he cut her up, and found that she was very fat. He spread out the skin, and thought what a fine robe it would make. He felt like defecating, and went off some little distance. He tried, but could not do so. He tried hard, and thought he would burst, but nothing came. He felt of himself, and noticed that his anus was swollen. He was seized with violent pains, and could not stand up. Then Magpie came, and alighted on the carcass of the buffalo-cow. Coyote called Magpie bad names, but he paid no attention. Then Eagle, Buzzard, and Raven came, and all the other birds that eat meat. Wolf came, and all the animals that eat meat, and they ate the buffalo-cow. Coyote could not defend himself. He only called them nasty names. The birds and animals picked the bones clean, and scattered them. Then Wolverine came, stuck his head into the pelvic bones, and ran away with them. Now, Coyote defecated dung about one-third the length of a finger. He was angry at his excrement, put it on a rock, and beat it flat with a stick.¹ He said, "You have done this. You have made me lose all the fine meat." He looked for the skin and scraps, but not a bit was left. He looked for bones, but none were there. He followed the animals' tracks, and found some bones. Then he made a fire, and cooked and broke the bones. He had found his wife's bladder, and put the marrow into it. There was just enough to fill it. He tied it up, and set it aside to cool off. He lay down, and said, "I will watch it; and when it has cooled off, I will eat it." Three or four times he got up and looked at it, but it had not cooled off yet. He said, "I will put it into water." He took it to a small lake, and put it into the water, but it would not stiffen. He saw a muskrat swimming about. He said to it, "Take hold of the mouth of this bladder, and swim with it to deep water, so that it cools, and the fat sets." He put his foot down suddenly, and scared Muskrat, who ducked his head under water. He thought this was great fun, and said, "When he comes back, I will have some more fun." When Muskrat returned, he stamped his foot again. Muskrat ducked his head suddenly, and tore the bladder. All the marrow ran out. Coyote ran into the water to catch the marrow with his hands and eat it, but he caught only water. He became angry, took a stick, and jumped into the water to punish Muskrat; but the latter ran into his house, and Coyote could not catch him. The foolish Coyote had lost both his wife and his meat. Had he been wise, and carried his wife home, there would now be buffaloes all over the Okanagon country, and probably throughout the Thompson and Shuswap countries as well.

¹ There is an incident in a Thompson story where Coyote gets angry with his excrements, puts them on a stone, and beats them flat.

Buffaloes do not go farther west than the place where Coyote killed his wife. When the Western Indians wanted buffalo, they had to go east and hunt them. Otherwise they had to buy robes. Buffaloes were plentiful in the Salish country, but hardly ever went as far west as the country of the Coeur d'Alène and Kalispel. Since the marrow was spilled on the water, some lakes have on their surface oil, or something that appears like oil.

(9) COYOTE AND OLD-ONE.¹

This is the same story as the one related by the Thompson Indians: Old-One and Coyote meet each other, and have a contest trying to move a mountain.

(10) COYOTE AND GRIZZLY-BEAR.²

Coyote lived with his children. His eldest son said, "Father, I am going to see the daughter of Grizzly-Bear." He made arrows and started. When he arrived, the Bear said, "Have you arrived, son-in-law?" He told his daughter to go to dig roots. His daughter left, and went to a hill. Then the Bear went out and stepped on the arrow-points of the son-in-law.³ He said, "Come, son-in-law, shoot for me that bear, that I may eat it!" Coyote's son started; and the Bear said to him, "Stand below the bear and shoot it." Coyote's son went and shot at the bear, which pursued him and killed him. Coyote's second son found out what had happened. He said, "I am going to make arrows." After he had done so, he went to marry the Grizzly-Bear's daughter, and he was killed in the same way as his elder brother. Finally the youngest son went. He made two arrows with stone points. He said, "Father, I shall go to find out what happened to my brothers." He started. When he arrived, the Bear said, "Have you arrived, son-in-law?" Then the Bear said to his daughter, "Go and dig roots." The Bear's daughter went to a hill. Then the Bear went out and stepped on the weapons of his son-in-law. He said, "Come, son-in-law, shoot that bear for me, that I may eat it!" The boy went out, took his arrows, and sat down in his canoe. He crossed the river, and took his two arrows. The Bear said, "Stand below the bear and shoot it." The boy climbed the hill and stood above the bear. He went down towards the bear and shot it. He shot it again, and the bear rolled down. He ran after it and cut off its head. Then he sat down in his canoe and went down the river to his father's tent. He threw the head into the tent. When the Bear came, he heard the people laughing. The Bear entered, and

¹ RBAE 31 : 617 (No. 3).

² Collected by Franz Boas. — JAI 41 : 150.

³ Compare RBAE 31 : 742.

saw a stone on the floor. He was going to bite it, but said, "No, my teeth will break." Then he went out again. After he had gone some distance, he heard the people laughing in the tent. He turned back, and saw dung on the floor. He was going to bite it, but said, "No, it is very bad." Then the Bear went out. He went some distance, and heard people laughing. He turned back and entered. There was a little bush which scratched him. Then Coyote jumped out laughing and ran away. The Bear pursued him. Coyote transformed himself into a bush. The Bear went on, and saw the bush. After he had gone some distance, Coyote laughed at him. Coyote ran away again, and the Bear pursued him. He transformed himself into a stick. The Bear saw it, and said, "This is a nice stick. I will use it as a walking-stick." Then the Bear said, "No, it is too heavy. I will leave it." And he dropped it. The Bear went on some distance, and Coyote began to laugh, and ran away. The Bear pursued him. Coyote walked over a log that lay across a river. He paid the Woodworm, and said, "Make a hole in the middle of this log that lies across the river." When Grizzly-Bear arrived, he said, "Which way did you go?" Coyote replied, "I came over this log." Grizzly-Bear said, "Is it strong?"—"Yes, it is very strong. Come!" The Bear jumped on the log and was walking along. When he reached the middle of the stream, the log broke in the middle, and he fell into the water. Then Coyote went on.

2. OLD-ONE.¹

Old-One, or Chief, made the earth out of a woman, and said she would be the mother of all the people. Thus the earth was once a human being, and she is alive yet; but she has been transformed, and we cannot see her in the same way we can see a person. Nevertheless she has legs, arms, head, heart, flesh, bones, and blood. The soil is her flesh; the trees and vegetation are her hair; the rocks, her bones; and the wind is her breath. She lies spread out, and we live on her. She shivers and contracts when cold, and expands and perspires when hot. When she moves, we have an earthquake. Old-One, after transforming her, took some of her flesh and rolled it into balls, as people do with mud or clay. These he transformed into the beings of the ancient world, who were people, and yet at the same time animals.

These beings had some of the characteristics that animals have now, and in some respects acted like animals. In form, some were like animals, while others more nearly resembled people. Some could fly like birds, and others could swim like fishes. All had greater powers, and were more cunning, than either animals or people. They were

¹ JE 8 : 320 *et seq.*

not well balanced. Each had great powers in certain ways, but was weak and helpless in other ways. Thus each was exceedingly wise in some things, and exceedingly foolish in others. They all had the gift of speech. As a rule, they were selfish, and there was much trouble among them. Some were cannibals, and lived by eating one another. Some did this knowingly, while others did it through ignorance. They knew that they had to live by hunting, but did not know which beings were people, and which deer. They thought people were deer, and preyed on them.

Some people lived on the earth at the same time. They had all the characteristics that Indians have now, but they were more ignorant. Deer also were on the earth at that time, and were real animals as now.¹ People hunted them. They were never people or semi-human ancients, like the ancestors of most animals. Some people say that moose and caribou were also animals, like the deer; and that elk, antelope, and buffalo were also animals, although stories are told of the last three as though they were ancients or semi-human.

Old-One made each ball of mud a little different from the others, and rolled them over and over. He shaped them, and made them alive. The last balls of mud he made were almost all alike, and different from any of the preceding ones. They were formed like Indians, and he called them men. He blew on them, and they became alive. They were Indians, but were ignorant, and knew no arts. They were the most helpless of all things created; and the cannibals and others preyed on them particularly. The people and animals were made male and female, so that they might breed. Thus everything living sprang from the earth; and when we look around, we see everywhere parts of our mother.

(Here my informant narrated the story of the Garden of Eden and the fall of man nearly in the same way as given in the Bible. Then he followed by saying the people were much oppressed and preyed on; and so much evil prevailed in the world, that the Chief sent his son Jesus to set things right. After travelling through the world as a transformer, Jesus was killed by the bad people, who crucified him, and he returned to the sky. After he had returned, the Chief looked over the world, and saw that things had not changed much for the better. Jesus had only set right a very few things. He had done more talking than anything else. Here the narrator tried to explain that Jesus worked only for the people's spiritual benefit; that he had tried to induce them to be good, and taught them to pray to the Chief. He taught them no arts, nor wisdom about how to do things, nor did he help to make life easier for them. Neither did he transform or

¹ MAFLS 6 : 51.

destroy the evil monsters which killed them, nor did he change or arrange the features of the earth in any way.)

Now, the Chief said, "If matters are not improved on earth soon, there will be no people." Then he sent Coyote to earth to destroy all the monsters and evil beings, to make life easier and better for the people, and to teach them the best way to do things.

(The narrator here stated that Indians differed in some of their views regarding Coyote and his work. Some think Coyote belonged to the earth, like other people. He was an Indian, but of greater knowledge and power than the others. Some think he was one of the semi-human ancients. Others think that he did not belong to this world, but to some other sphere, such as the sky or spirit-land. Still others think he was a kind of deity or chief, or helper of the Chief, before he came to earth. In the opinion of some Indians, Coyote acted with a purpose, and knew that he had been sent to fulfil a mission. Others think he did not know, but that his actions were prompted by some other power, and that he did not transform the monsters or perform other acts for the purpose of benefiting mankind. All agree that he was selected for the mission he performed; but whether he was living in the sky when selected, or on the earth, or elsewhere, is not certain.)

Coyote then travelled on the earth, and did many wonderful things. He destroyed the powers of all the monsters and evil beings that preyed on the people. He transformed the good ancients into Indians, and divided them into groups or pairs, and settled them in different places; for the Chief desired the earth to be inhabited everywhere, and not only in a few places. He gave each people a different name and a different language. These pairs were the ancestors of all the present Indian tribes; and that is why there are so many Indian tribes and languages now, and why Indians live all over the country. He taught the people how to eat, how to wear clothes, make houses, hunt, fish, etc. Coyote did a great deal of good, but he did not finish everything properly. Sometimes he made mistakes; and although he was wise and powerful, he did many foolish things. He was too fond of playing tricks for his own amusement. He was also often selfish, boastful, and vain. He sometimes overreached himself, and occasionally was duped by persons whom he intended to dupe. He was ugly, and women generally did not like him. He often used cunning to gain his ends. He was immortal, and did not die as we die.

Coyote had done nearly everything he could think of, and was travelling from place to place to learn of other things that remained to be done. Chief looked over the earth, and said, "Coyote has now done almost everything that he is capable of doing. I will relieve him." Chief came down, and travelled in the shape of a poor old man.¹

¹ MAFLS 6 : 48.

He met Coyote, who said to him, "I am Coyote. Who are you?" Chief answered, "I am Chief of the earth. It was I who sent you to set the world right." Coyote said, "No, you never sent me. I don't know you. If you are Chief, take that lake and place it yonder." Chief said, "No. If you are the wonderful Coyote, let me see you do it!" Coyote did it. Chief said, "Place it back again." Coyote tried, but could not do it. He thought this strange. Chief placed it back. Coyote said, "Now I know you are Chief." Chief said, "Your work is finished. You have travelled far and long, and done much good. Now, you shall go to where I have prepared a home for you." Coyote disappeared, and no one knows where he is.

The Chief prepared to leave also. He said, "I will send messages to earth by the souls of people that reach me, but whose time to die has not come. They will carry messages to you from time to time; and when their souls return to their bodies, they will revive, and tell you their experiences.¹ Coyote and myself will not be seen again until the Earth-Woman is very old. Then we shall return to earth, for it will require a new change by that time. Coyote will precede me by some little time; and when you see him, you will know that the time is at hand. When I return, all the spirits of the dead will accompany me, and after that there will be no spirit-land. All the people will live together. Then will the Earth-Woman revert to her natural shape, and live as a mother among her children. Then will things be made right, and there will be much happiness."

The Earth-Woman is now very old, and even her bones (the rocks) are crumbling away. Therefore the time cannot be far away when the earth will be transformed again, and when the spirits of the dead will come back. The Chief has sent messages from time to time. The Indians have learned from these that to be good, speak good, pray, and dance will hasten the return of Coyote, and therefore the Indians in many places often danced; and when dancing, they prayed much. Nowadays they pray differently, according as the priests have taught them; and they build churches, and kneel, praying in them. They do not now dance as they used to do. The priests say the dancing is unnecessary, and prayers must be as the Chief's son Jesus taught the whites. Most Indians agree with this, and think it is the same thing. Some think that the whites may know better about this, because it seems that they have been taught more by the Chief, and may be superior to the Indians in this respect. The Chief must have sent many wise messages to them.

¹ People who go into trances are chiefly meant. Many biblical elements appear in this story.

3. THE CREATION.¹*(From Similkameen.)*

The Chief above made the earth. It was small at first, and he let it increase in size. He continued to enlarge it, and rolled it out until it was very large. Then he covered it with a white dust, which became the soil. He made three worlds, one above another,— the sky world, the earth we live on, and the underworld. All are connected by a pole or tree which passes through the middle of each. Then he created the animals. At last he made a man, who, however, was also a wolf. From this man's tail he made a woman. These were the first people. They were called "Tai'en"² by the old people, who knew the story well, and they were the ancestors of all the Indians.³

4. ORIGIN OF THE EARTH AND PEOPLE.

(From Okanagon Lake.)

The Chief (or God) made seven worlds, of which the earth is the central one. There are three worlds above, and three below. Maybe the first priests or white people told us this, but some of us believe it now. When the Chief made the earth, he stretched it out with its head to the west, therefore the west is the head of the earth. Heaven, or the place of the dead, is in that direction, and the great rivers all flow westward. West is the direction the souls take. Some say they follow the course the waters take. Perhaps in the beginning the earth was a woman. Some Indians say so, and state that the Chief stretched her body across the world (probably the water), and that she lay with her feet east and her head west. He transformed her into the earth we live on, and he made the first Indians out of her flesh (which is the soil). Thus the first Indians were made by him from balls of red earth or mud, and this is why we are reddish-colored. Other races were made from soil of different colors. Afterwards some of these different races met at certain points and intermingled, and thus the intermediate shades of color have arisen. As red earth is more nearly related to gold and copper than other kinds of earth, therefore the Indians are nearer to gold, and finer than other races.

¹ JE 8 : 320.² The narrator did not know the meaning of this word. He said it was used by Thompson and Okanagon as a name for these earliest ancestors of the Indian races.³ The narrator said the whites were of different ancestry, he thought. This story was a long one as told by the old people, but he had forgotten most of it.

5. WAR WITH THE SKY PEOPLE.¹

(From Okanagon Lake.)

Once upon a time the people wanted to make war on the Sky people.² Grizzly-Bear, who was chief, called all the people together to shoot arrows at the sky. Each animal and bird shot, but all the arrows fell short. The Fish, Snakes, and Toads also tried. At last only Chickadee (or Wren?) was left, and no one expected that he could hit the sky. Coyote said he did not need to try, when he himself had failed. However, Chickadee's arrow hit the sky. The others all shot in turn again, and Chickadee shot an arrow which stuck in the nock of the first one. They kept on shooting until a chain of arrows had been made which reached the ground. On this they climbed to the sky. Grizzly-Bear and Black-Bear only remained. They quarrelled as to who should climb next. Black-Bear said Grizzly was too heavy and would break the ladder. They chased each other around the ladder, and finally knocked it down. Meanwhile the people who had reached the sky had attacked the people there, and had been defeated. They fled; and when the first ones reached the hole in the sky, they descended one after another. When they reached half way down, they found the lower part gone, and hesitated to drop so far. Meanwhile the people crowded so thickly on the ladder above, that their weight broke it, and they all fell down. Those left above threw themselves down, and killed or hurt themselves, while the remainder were killed by the Sky people. The Fish, who had no wings, fared worst. Sucker broke all his bones.

6. DIRTY-BOY.³

The people of a certain region were living together in a very large camp. Their chief had two beautiful daughters of marriageable age. Many young men had proposed to them, but all had been refused. The chief said, "Whom do my daughters wish to marry? They have refused all the men." Sun and Star, who were brother and sister, lived in the sky, and had seen all that had happened. Sun said to his sister, "The chief's daughters have rejected the suits of all our friends. Let us go down and arrange this matter! Let us try these girls!" They made clothes, and at night they descended to earth. During the darkness they erected a lodge on the outskirts of the camp. It had the appearance of being very old, and of belonging to poor people. The poles were old and badly selected. The covering was tattered and patched, and made of tule mats. The floor was strewn with old dried brush and grass, and the beds were of the same material. Their

¹ BBAE 59 : 288 (note 1).

² Some informants say they wanted to procure fire from there.

³ BBAE 59 : 292.

blankets consisted of old mats and pieces of old robes; and their kettles and cups were of bark, poorly made. Star had assumed the form of a decrepit old woman dressed in rags; and Sun, that of a dirty boy with sore eyes. On the following morning the women of the camp¹ saw the lodge, and peered in. When they returned, they reported, "Some very poor people arrived during the night, and are camped in an old mat lodge. We saw two persons inside, — a dirty, sore-eyed boy; and his grandmother, a very old woman in ragged clothes."

Now, the chief resolved to find husbands for his daughters. He sent out his speaker to announce that in four days there would be a shooting-contest open to all the men, and the best marksman would get his daughters for wives. The young men could not sleep for eagerness. On the third day the chief's speaker announced, "To-morrow morning every one shall shoot. Each one will have two shots. An eagle will perch on the tall tree yonder; and whoever kills it shall have the chief's daughters." Coyote was there and felt happy. He thought he would win the prize. On the following morning an eagle was seen soaring in the air, and there was much excitement as it began to descend. It alighted on a tree which grew near one end of the camp. Then the young men tried to shoot it. Each man had two arrows. The previous evening Sun had said to Star, "Grandmother, make a bow and arrows for me." She said, "What is the use? You cannot shoot. You never used bow, and arrows." He replied, "I am going to try. I shall take part in the contest to-morrow. I heard what the chief said." She took pity on him, and went to a red willow-bush, cut a branch for a bow, and some twigs for arrows. She strung the bow with a poor string, and did not feather the arrows.

Coyote, who was afraid some one else might hit the bird, shouted, "I will shoot first. Watch me hit the eagle." His arrow struck the lowest branch of the tree and fell down, and the people laughed. He said, "I made a mistake. That was a bad arrow. This one will kill the eagle." He shot, and the arrow fell short of the first one. He became angry, and pulled other arrows from his quiver. He wanted to shoot them all. The people seized him, and took away his arrows, saying, "You are allowed to shoot twice only." All the people shot and missed. When the last one had shot, Sun said, "Grandmother, lift the door of the lodge a little, so that I can shoot." She said, "First get out of bed." She pulled the lodge mat aside a little, and he shot. The arrow hit the tail of the eagle. The people saw and heard the arrow coming from Dirty-Boy's lodge, but saw no one shooting it. They wondered. He shot the second arrow, which pierced the eagle's heart. Now, Wolf and others were standing near Dirty-Boy's lodge, and Wolf desired much to claim the prize. He shouted,

¹ Or some women gathering fire-wood.

"I shot the bird from the lodge-door!" and ran to pick it up; but the old woman Star ran faster than he, picked up the bird, and carried it to the chief. She claimed his daughters for her grandson. All the people gathered around, and made fun of Dirty-Boy. They said, "He is bedridden. He defecates and urinates in his bed. He is lousy, sore-eyed, and scabby-faced." The chief was loath to give his daughters to such a person. He knew that Dirty-Boy could not walk. Therefore he said, "To-morrow there shall be another contest. This will be the last one, I cannot break my word. Whoever wins this time shall have my daughters." He announced that on the morrow each man should set two traps for fishers, an animal very scarce at the place where the camp was located. If any one should catch a fisher one night, then he was to stay in the mountains another day to catch a second one. After that he had to come back. Those who caught nothing the first night had to come home at once. Only two traps were allowed to each man; and two fishers had to be caught, — one a light one, and one a¹ dark one, — and both prime skins. When all the men had gone to the mountains, Sun said to his sister, "Grandmother, make two traps for me." She answered, "First get out of bed!" However, she had pity on him, and made two dead-falls of willow sticks. She asked him where she should set them;² and he said, "One on each side of the lodge-door." On the following morning all the men returned by noon, not one of them had caught a fisher. When Star went out, she found two fine fishers in the traps. Now the chief assembled the men to see if any one had caught the fishers. He was glad, because he knew that Dirty-Boy could not walk; and unless he went to the mountains, he had no chance to kill fishers. Just then the old grandmother appeared, dragging the fishers. She said, "I hear you asked for two fishers; here are two that my grandson caught." She handed them over to him, and then left.

Coyote had boasted that he would certainly catch the fishers. When he went up the mountain, he carried ten traps instead of two. He said, "Whoever heard of setting only two traps? I shall set ten." He set them all, remained out two nights, but got nothing. He was very angry, and called Dirty-Boy "Defecate-in-Bed" and "Urinate-in-Bed."

The chief said to his daughters, "You must become the wives of Dirty-Boy. I tried to save you by having two contests; but since I am a great chief, I cannot break my word. Go now, and take up your abode with your husband." They put on their best clothes and went. On the way they had to pass Raven's house, and heard the Ravens laughing inside, because the girls had to marry Dirty-Boy.

¹ Some say two dark fishers evenly matched.

² Some say she carried Dirty-Boy up the mountains to set them.

The elder sister said, "Let us go in and see what they are laughing about!" The younger one said, "No, our father told us to go straight to our husband." The elder one went in, and sat down beside Raven's eldest son. She became his wife. Like all the other Ravens, he was ugly, and had a big head; but she thought it better to marry him than to become the wife of a dirty, sickly boy. The younger one went on, entered Dirty-Boy's lodge, and sat down by his side. The old woman asked her who she was, and why she had come. When the old woman had been told, she said, "Your husband is sick, and soon he will die. He stinks too much. You must not sleep with him. Go back to your father's lodge every evening; but come here in the daytime, and watch him and attend him." Now, the Raven family that lived close by laughed much at the younger daughter of the chief. They were angry because she had not entered their house and married there, as her elder sister had done. To hurt her feelings, they dressed their new daughter-in-law in the finest clothes they had. Her dress was covered with beads, shells, elk's teeth, and quill-work. They gave her necklaces, and her mother-in-law gave her a finely polished celt of green stone (jade) to hang at her belt. The younger sister paid no attention to this, but returned every morning to help her grandmother-in-law to gather fire-wood, and to attend to her sick husband. For three days matters remained this way. In the evening of the third day Sun said to his sister, "We will resume our true forms to-night, so that the people may see us to-morrow." That night they transformed themselves. The old mat lodge became a fine new skin lodge, surpassing those of the Blackfeet and other tribes, richly decorated with ornaments, and with streamers tied to the top and painted. The old bark kettle became a bright copper kettle; and new pretty woven baskets, and embroidered and painted bags, were in the house. The old woman became a fine-looking person of tall figure, with clothes covered with shining stars. Dirty-Boy became a young, handsome man of light complexion. His clothes were covered with shining copper. His hair reached to the ground, and shone like the rays of the sun. In the morning the people saw the new lodge, and said, "Some rich chief has arrived, and has camped where the poor people were. He has thrown them out." When the girl arrived, she was much surprised to see the transformation. She saw a woman in the door, wearing a long skin dress covered with star pendants, with bright stars in her hair. She addressed her in a familiar voice, saying, "Come in and sit with your husband!" The girl then knew who she was. When she entered, she saw a handsome man reclining, with his head on a beautiful parflèche. His garments and hair were decorated with bright suns. The girl did not recognize him, and looked around. The woman said, "That is your husband; go and sit beside him." Then she was glad.

Sun took his wife to the copper kettle which stood at the door. It contained a shining liquid. He pushed her head into it, and when the liquid ran down over her hair and body, lines of sparkling small stars formed on her. He told her to empty the kettle. When she did so, the liquid ran to the chief's lodge, forming a path, as of gold-dust. He said, "This will be your trail when you go to see your father."

Now, the people had eaten most of their winter provisions, and the hunters could kill no game. Sun said to his wife, "Go tell your father to make many pits,¹ for capturing game." As she walked along the shining trail to her father's lodge, her sister, who intended to pass off before her father as the other wife of Dirty-Boy, ran out of Raven's house, and said, "I will go with you." As soon as she stepped on the trail, she fell down. Four times she tried to walk on it, but each time she fell. Her younger sister passed on quickly, and left her. As soon as she had gone, Sun went out on the plain and gathered up the excrement of game.² He turned each one over, and it became alive. He did this with several hundred. Finally he came to a very large one, and turned it over. He said, "This will be the last one." Then he took a whip and drove all the game. At noon the people saw him coming. The chief said, "See! Some great chief is coming, driving many cattle and horses."³ Now, the chief had a deep pit dug, into which the game was to be driven, for there were no cliffs near by, and into this Sun drove the game. The animals were killed as they fell into it. The hole was nearly full. The last animal had originated from the large droppings that Sun had turned over. It was a large, lean steer. It fell on top of all the others, and filled the pit. Sun saw his wife standing at the lodge-door, and called to her to bring some water, for he was very thirsty. His wife took the copper kettle and went to draw water. As she passed Raven's house, her sister said, "You are in a great hurry. If your husband is suffering so much from thirst, get some water from us. You can bring it to him so much the quicker." Four times she said this, but the woman went on to the spring. Then the Raven mother gave a horn full of water to her daughter-in-law, and told her to hasten. She gave it to her brother-in-law; but he threw it down, saying, "I do not drink from things like that." Then she cried, and rued the mistake she had made in not following her father's directions. Sun asked his wife to tell her father to divide the game, and give one to each house, but to keep the large, lean steer for himself. He added, "He must also pluck one hair from

¹ Some say "one large deep pit;" others, "four pits." Some say they were pounds or enclosures for game, and not pits or holes.

² Some say it was dried excrement of various kinds of game; others say it was droppings of cattle; still others think it must have been buffalo-chips, for there were no cattle long ago.

³ Some say "buffaloes."

the back of each animal, and four hairs from the back of the steer." When they cut up the gaunt steer, they found that it was nearly all fat. There were only threads of flesh running through the fat. Sun took the hairs which the chief had saved, and turned them into game again. Thus game became plentiful. The four steer-hairs became cattle,¹ and therefore cattle are more plentiful than game at the present day. Since this time some chiefs' daughters have been wise, others foolish.

[A variant of this story is as follows: Sun goes out hunting with the people. All the hunters had been out, but could find no game. They saw only old droppings and old tracks. Sun separated from the others, and soon found plenty of game, chased it to a deep hollow, and killed it. The other hunters returned empty-handed, but Sun was loaded with meat. The people were starving. Then Sun told his wife to let her father go to the hollow and divide the game. According to some informants, Sun returned to the sky with his sister and wife.]

7. THE BEAR-WOMAN.²

(*From Similkameen.*)

It was late fall, and people were in the mountains hunting. Six people were living together, — a man and his wife, his parents, and his two sisters. One day when out hunting, the man came on a patch of lily-roots.³ On his return home, he said to his wife, "I saw a fine patch of large lilies. To-morrow morning we shall move there, and stay for a few days, so that you can dig them." They set up a lodge near the place; and on the following morning early, on his way to hunt, he showed his wife the place, and left her there to dig. In the afternoon a large Grizzly-Bear appeared at the place. The woman was intent on her work, and did not notice the Bear until he was close to her. He said to her, "I want you to be my wife." She agreed, for she knew he would kill her if she refused. He took her on his back and carried her to his house. Towards evening the hunter returned, carrying a load of deer-meat. His wife was not there. He thought, "She is late, and will come soon." He roasted meat for both of them. He ate, and then took his bow and arrows and went in search of his wife. He saw where she had been digging roots. He called, but received no answer. It grew dark, and he returned to his camp. He could not sleep. At daybreak he went out again. He saw the tracks of the Grizzly-Bear going away, but no tracks of his wife leaving the spot. He thought she might have gone to his parents' camp, or the Bear might have killed her, but he saw neither her tracks nor signs

¹ Some say "buffalo;" and that is why buffalo were more plentiful than other animals in the plains country, or wherever they were to be found.

² See p. 46; also pp. 109, 175, 188.

³ *Lilium Columbianum*, Hanson.

of a struggle with the Bear. He went to the camp. His father told him that she had not arrived. He related what he had seen; and his father said, "The Grizzly-Bear has not killed her: he has married her." The man could neither sleep nor eat. At last the fourth night he slept, for he was very tired. His wife appeared to him in a dream and said, "The Grizzly has taken me." She told him where the Bear's house was. She said, "Every morning at daybreak he takes me to dig roots at a certain place. If you are strong, you can kill him; but he is very fierce and endowed with magic power. You must fix your arrows as I direct you, and sit where I tell you. I have prepared a hiding-place for you, where you may sit on a boulder. Prepare medicine to wash me with, for otherwise, when the Bear dies, I shall die too through his power. If he kills you, I shall kill myself. Get young fir-tops and *konêlp*,¹ and soak them in water. With these you must rub me. Prepare one arrow by rubbing it with fat of snakes, and the other arrow anoint with rattlesnake-poison. Sit down on the rock in the place that I have prepared; and on the fourth morning, when I bring the Bear past close to the rock, shoot him in the throat." The hunter prepared everything as directed. He made two new arrows with detachable foreshafts. He made them very carefully, and put good stone heads on them. He searched for snakes, and anointed the foreshafts of his arrows and the points. Early in the morning he was at the place indicated. The Grizzly-Bear's house was a cave in a cliff, and at daybreak the man saw the smoke from his fire coming out through a hole in the top of the cliff. Soon he saw his wife and the Bear emerge from the entrance. Her face was painted, and she carried her root-digger. She dug roots, and the Bear gathered them. The man returned home and told what he had seen to his father, who said, "I have a strong guardian-spirit, and I shall protect you. Do not be afraid. Act according to the directions your wife has given to you in your dream, and kill the Bear." On the fourth morning at daybreak he was sitting on the rock. His wife and the Bear drew near. She was digging in circles, and the Grizzly-Bear followed her. When she made the fourth circle, she passed quite close to the rock. He aimed an arrow at his wife, and she cried, "Husbands never kill their wives!" He lowered his bow and laughed. The Bear stood up and was angry. He abused the woman, calling her bad names. Just then he was close to the rock. The hunter spoke to him, and the Bear turned to look at the hunter, who shot him right in the throat. The Grizzly-Bear tried to pull out the arrow, but he could remove only the shaft. He rushed at the hunter, but could not reach him. The hunter shot his second arrow with such great force that the shaft fell off. The Bear fell over and died. Then

¹ *Veratrum Californicum*, Durand.

his wife swooned, and would have died through the Bear's power, had not her husband rubbed her with fir-tops and *Veratrum*. She revived and stood up. She said, "I warn you not to have connection with me. The influence of the Bear is still over me. Build a lodge of fir-brush for me some distance away from the people. Let your sisters feed me, and wash me with fir and *Veratrum*-leaves. You may speak to me from a distance. Next spring, when the snow is almost gone, I shall be your wife again." In the spring she washed at a stream, using hot water, and her sisters-in-law rubbed her with fir-boughs. The hunter also washed. Then she went into his lodge, and lived with him as before.

8. EAGLE AND BEAVER.¹

The Eagle said, "Go to the fish-weir and pretend to be dead, so that they will carry you into the house. I will go, and you shall take some of the fire. Then run away. We will take it back to our home." The Beaver went to the fish-weir. They caught him and carried him into the house. They skinned him. Then one man said, "Look here! There is an eagle. Shoot that eagle." All the men went out, and the Beaver took the fire and ran away with it. The Beaver jumped into the water and swam back. The Eagle flew above him, and they arrived in their country.

9. THE MOUSE.²

The Mouse lived with her children. She swam across the river to steal. She was drowned. Her children took the body back into the house and cried over it. After some time a man came, who said, "Why are you crying?" The children replied, "Oh, we have been crying about what happened in the distant past." Then the children of Mouse laughed.

10. SKWOTILKWOLA'NA.³

(From *Similkameen*.)

An old man, his wife, and their infant son lived near a lake. They were poor, and food was hard to obtain. They were almost starving. Every day the man went fishing, and the woman dug *sxaiē'en*-roots.⁴ She found a few only, and her husband caught only a few small fish about four finger-widths in length. They gave a few roots and one

¹ Collected by Franz Boas. This is a fragment of the story of the theft of the fire (see Thompson MAFLS 6 : 56; JE 8 : 229, 338; Shuswap JE 2 : 669; Fraser Delta, Boas, Sagen 42; Lillooet JAFL 25 : 299; Carrier TCI 5 : 125).

² Collected by Franz Boas.

³ A composite of a number of European tales. See Bolte and Polívka 2 : 318, 516; Quebec, JAFL 29 : 37, 41.

⁴ A small variety of edible root used by the Thompson and Okanagan, unidentified.

fish to their son for a meal, and they themselves ate each a fish and a half and a few roots. Every day the mother washed her son with water in a basket, and she carried him on her back when she went root-digging. The boy grew very fast, as all children of the ancients did. When four years old, the boy said, "I will no longer be carried by my mother. I will accompany my father when he goes fishing." His father made a line and hooks for him, and took him to the lake to fish. When they reached there, the boy said, "Do you never use the canoe that is here on the lake-shore when you are fishing?" His father said he had never seen any canoe, and looked around. The boy pointed out an old canoe which had almost rotted away on the lake-shore. He said, "Sit in the bow, and I shall sit in the stern, then we will fish." They just sat down in the canoe, which was near the shore, and fished. As usual, the father caught four small fish, while the boy got none. He asked his father to go home, saying that he would continue to fish alone. He caught a fish about half a finger in length. When he came home, his parents were glad to see that he had caught a fish. On the fourth day he told his father again to go home. After his father had gone, the boy caught a small fish, as he had done on the previous days. It was near evening, and he thought he would try once again before going home. He cast his line, and felt a great weight on it. At last he managed to pull it up, and a large *tsogennu's*-fish came to the surface. Its head was very large, and its body very lean. The fish said, "Let me go!" but the boy answered, "I cannot. We are starving. We need you." The fish repeated the request four times. Finally it said, "If you let me go, you may have anything you wish. As soon as you wish, the object of your desire will appear by your side." The boy said, "True?" and the fish answered, "True!" They repeated this four times, then the boy let the fish go, which said, "All you have to do is to wish and call my name, which is Skwotilkwola'na. In ten days I shall see you again."

On the following morning the boy said to his parents, "You need not fish or dig roots any more. I shall fish alone, and provide food for us all." He went to the lake and called his helper's name, at the same time wishing for many *pī'sul*-fish. Great numbers appeared on the surface of the lake. He fished them out, and then went home to ask his parents to carry them away and dry them. He did so every day; and each succeeding day the fish became more plentiful, and easier to catch. On the tenth day he caught so many that he filled the old canoe. Now they had enough fish to last them a long time.

On the tenth day, towards evening, the old fish put its head on the gunwale of the canoe, and said, "If you had not let me go, you would never have caught any fish. I will give you my name and my horse. You will find it ten days from to-day standing on the far side of the

mountain behind your camp. Do not think it is bad. You will never see me again, but the horse will give you advice when you need it. When you want anything, call my name as before. Tell no one our name. I have thus helped you because I pitied you. Meanwhile wash yourself in the water, and run every day for ten days. Do not sleep in your parents' lodge, but build a small lodge near by, and make your bed in it." The boy did as he had been told. Early the next morning he crossed the hill to where the horse was. Beyond, there was a plain. At the foot-hill he saw an old bay mare staked out. She had a *skollapī's* colt. The mare seemed almost ready to die. Her ears hung down, and her jaw-bone was loose. The mare recognized him, however, and called him by name. She said, "So you have come. You will find my halter in the bush yonder. Lead me to water. Water me six times, at intervals of seven days. After this the colt will speak to you in my place." The colt was very small, and long-haired. When he had watered the mare and restaked her, the colt said, "You will find my bridle on the bush yonder. Bridle me. Pluck four male stalks of grass. Take off your clothes except your belt and apron. Put the grass-stems in your belt. Hit me with them when I tell you to do so. After hitting me, let the grass fall from your hand, back over my tail. Mount me, and ride me in a small circle four times." He did as directed. The colt said to him, "Whip me with the grass." He did so, and the colt went faster. For each circle he used another blade of grass, and the colt went faster each time. He dismounted, and hung the bridle on a tree to keep it from all contamination. When he returned, after seven days, he found that the old mare had given birth to a large, fat bay colt, and the old colt looked thin. The latter said to him, "Kill the new colt. He kicks me, and I cannot get a suck. I am getting weak." The lad disliked to kill the colt, but obeyed. He did the same as on the first visit, — watered the mare, and rode the colt, but each time in wider circles; and the colt went faster and faster. Each time he returned he found a new colt born, which he killed. The fifth time, when he was about to return, the colt said to him, "Next time when you come, bring a tiny comb, a thorn from a bush, a little clay wrapped up, and a little water." The lad did not know how to get these things; so he went to the old canoe at the lake-edge, and called to his helper, "Grandfather, you promised me your help! I wish a comb, a thorn, some clay, and some water." Immediately these things appeared under the side of the canoe. The water was in a bladder the size of the point of one's finger, and the mud or clay was wrapped in a piece of skin. He wrapped up all four things, and attached them to his body. Then he went home, and said to his parents, "You have plenty to eat. Never fear that you will starve, and never fear for me if I go far away.

I shall come back." He bathed in the creek four times, and ran races four times, until he was tired. The night before he was going to leave, he could not sleep. He arose early in the morning, washed himself, and ran. He reached the horses, watered the mare, killed the new colt, let the old colt have a suck, and rode him in four wide circles. The colt said, "If I do not fall or lose my wind on the fourth run, I shall be able to travel; but if I do, we must not start." On the fourth run he sat near the colt's tail, bent forward, with his head at its withers. He held on tight by bridle and mane. The colt was going like the wind. Its mane and tail stood straight out. The noise of its running was like a gale of wind in the mountains. The colt told him to hit it with the last blade of grass; but they were going so fast, that his arm could not reach down to the colt's side, and the grass stood out straight. The colt was now a good-sized horse, very fast, and strong. He ran the whole course without getting winded, falling, or stumbling. The colt said, "Now I know I am strong. Let us start on our travels! You will find a saddle hanging on yonder tree. Saddle me, and we will leave." They travelled fast all day, and did not stop to rest until late at night. The colt said, "We have covered nearly half way. We are going a long distance to another country where a cannibal chief lives. He stays at the top of a tall tower, from which he can watch the whole country. His maiden daughter stays in the same house below him. Many have sought her, but the plain is white with their bones. The cannibal kills them with an elk-horn club, and cuts off their heads. Sometimes they escape; but he pursues them on his swift horses, and kills them. No one has ever returned. The chief has a servant who attends to his horses. One horse is bay, and the other black. The bay is a fine horse, but the black is swifter. Tso-qemu's has already warned the servant in a dream that he will die if he does not overfeed the bay horse, and starve the black one. The chief has noticed that the black horse is getting poor, and has asked the servant about it. The latter has said that the black horse must be sick, for he fed and watered him three times a day, as usual. The chief's daughter is very fond of music, and spends most of her time playing a flute."

In due time they came in sight of the chief's house, which towered up like a pillar of smoke. The chief saw them. The colt pretended to be a poor, lame traveller. He went along slowly. When he came near the house, he began to circle around. When he came very near, the chief's daughter's flute played by itself; when he went a distance off, it stopped. Both the girl and her father noticed it. The father was very curious, and came down to see the visitors. He invited the lad in, and went out to look at the colt. The lad said, "My horse is always that way. He has magic power. When he comes near any

flute, it plays by itself." Four times the chief offered to buy the horse, but the lad refused. He said, "The music is louder and better, the nearer the horse comes. If he should run in a circle inside the house, the flute would play very nicely." The chief said, "Bring him in." He brought the horse in, and rode him around, and the flute played by itself louder than before. The lad said, "If I ride him around four times, the music will play so nicely that your daughter will fall asleep." The chief told him to do it. He rode around four times, and the girl fell asleep. Then the lad said, "If the door should be open, the music would be still sweeter." So the chief opened the door. The lad said, "If the girl should ride on the horse behind me, the flute would play so beautifully that you also would fall asleep." The chief put his daughter on the horse behind the lad. He was not afraid, for he knew that his black horse could catch anything. The chief fell asleep. Then the lad rode out of the house, and ran his horse like the wind. When they had gone quite a distance, the girl said, "Now my father awakes. Now he takes out his horse. Now he mounts the bay. Now he chases us." After a while she said, "Now the bay is exhausted, and he mounts the black. He will surely overtake us and kill us." The lad said, "Yes, if my horse and I are not stronger than he and his horse." After a time she said, "My father is in sight. He is getting near. He waves his club. He is close to our horse's tail, and can almost touch us." The lad pulled a grass-stalk out of his belt, and struck his horse, which now bounded far ahead. Again the chief drew near. He struck his steed with the second grass-stalk, and they left the chief behind. He had used up his four stalks, and the chief was close on them again. Now he threw the comb¹ down behind him, and there appeared a tract of gulches separating them from their pursuer. The chief surmounted these, and was close at their heels again. The lad threw down the clay, and it became a tract of mud. After a long time the chief passed through it, and caught up again. Then the lad threw down the thorn, and it became a thicket of haw-bushes. When the chief had passed through it, and caught up, his horse and himself were seen to be torn and bleeding. Then the lad threw down the water, and it became a large lake. The black horse became exhausted in the water, and the chief had to turn back. He called out, "Now I know that you are Skwotilkwola'na; no other could have overcome me." The girl said, "We are safe. My father has returned. I will now be your wife." When they reached the lad's home, he was ashamed of the poor house, so he went to his helper in the lake, and wished for a wooden house and a garden, such as the whites have. He was given these, and he and his wife took up their

¹ Bolte and Polivka 2 : 140.

abode there. He was known afterwards as Skwotilkwola'na, and became a powerful man. He had the *tsoq̄emu's*-fish as his guardian-spirit. The colt disappeared when they reached home. He was only a manifestation of the *tsoq̄emu's*.¹

¹ This story was told to me in 1904 by an elderly man named Kweítê'sqet (Emptying-Cloud), who stated that he and his brother had heard their father tell it when they were very young, about fifty years previous. His brother remembered it best, and had several times related it to him in full.

III. OKANAGON TALES, BY MARIAN K. GOULD.

I. KELAUNA.

A MAN had been killed by his enemies. When his two sons were grown up, they decided to take revenge. Their names were Grizzly-Bear (Kelauna) and Ketsinsiltin. Their uncle, Mō'lski, took them in his canoe to the camp of their enemies. The young men hid their bows and poisoned arrows at the bank of the river. At midnight their uncle gave them their weapons, and they stole into the tent of the man who had killed their father. They hit him in the forehead, the chest, and the back, and made their escape. When the young men were attacked by the friends of the person whom they had killed, Grizzly-Bear was hit in the forehead with a white arrow. He was cared for by the Grizzly-Bear, his helper. His brother continued to fight, and killed all the enemies except one, who was sent back to tell the tale.

2. LEFT-ARM.¹

Left-Arm (Tcātcī'kō) was taking a sweat-bath, and a dense cloud of steam was escaping through the top of the lodge. A short distance away some enemies saw the cloud of steam, and surmised that Left-Arm was taking his bath. They stole up to his home and killed his parents. His sister was carried away captive. Left-Arm and his brothers, who had been out hunting, followed the enemies, and overtook the war-party while they were sitting around a camp-fire. The young woman was in the centre of the circle.

Left-Arm had changed himself and his brothers into three wolves. Their bows and arrows had become wolf-tails. They howled; and their sister, who recognized their voices, replied by singing. This made her captors suspicious, and they moved on, all the time watching her closely. The wolves followed them northward until the enemies camped again. They covered the girl with a buffalo robe.

Finally the brothers lost the trail of the enemies, and resumed human form. One of them put on his grizzly-bear cape, and was thus enabled to scent the trail. Soon they came in sight of the camp.

The enemies were asleep, and had piled their weapons together. Before dawn the brothers stole into the camp, selected weapons, and threw the others into the river. Then they attacked the enemies, and killed them with their own spears. The oldest brother (not Left-Arm) took the woman and escaped with her across the river.

¹ Told by Lālaha'p, the grand-daughter of Dark-Sky (Qwiqwita'ss) and Red-Dress (Quilpee'tsä).

When the fight was over, all but one man was killed. He was spared to return and tell his tribe what had happened.

Left-Arm and his brother set out to find their brother and sister who had crossed the river. Left-Arm jumped into the water to swim across. He was wearing his bear-skin robe. It caught on a snag, from which he could not disengage it, so that he was in danger of being drowned. Suddenly the thought came to him, "Why am I so foolish? I can turn into a frog, and the water will not hurt me." He did so, and remained in the water, calling for his brothers. They heard him, brought the canoe, and took him in.

Later on Left-Arm fell in love with a maiden named Ring-around-the-Ankle (Kinpa'tcintén). She was carried away by enemies from the Columbia River country to a place near Kettle Falls. Left-Arm set out to search for her, and wandered about a long time. He owned a bone charm covered with rattlesnake-poison. Instead of carrying it on his person, he had embedded it under the neck-skin of his wolf-dog. Therefore his luck turned.

Ring-around-the-Ankle carved a rock near the falls so that it resembled a canoe. Finally Left-Arm found her and tried to escape with her. However, they were overtaken and captured.

Left-Arm was bound hand and foot, and beaten with switches of the service-bush. They were kept prisoners for five years. Finally they succeeded in making their escape. They lived on the mountains, hunting moose and other game.

One day Left-Arm was wounded while hunting, and he knew that he was going to die. He told his wife to take the wolf-dog and to return to her people. Then his spirit passed away.

Ring-around-the-Ankle did as Left-Arm had told her. The dog ran away and joined the wolves. As it was still carrying the bone charm, Ring-around-the-Ankle tried to persuade it to return, but she did not succeed.

3. THE WARRIOR AND HIS FAITHLESS WIFE.

In early days there were plenty of buffalo. Once a year the Okanagon, Sanpoil, Spokane, Moses, and Colville tribes joined, and crossed the mountains to hunt.

One white moon (January) the Sioux pursued and captured a chief's daughter. They kept her captive for three years. One night the young woman dreamed that a spirit told her to take the chief's sharp knife, and the buckskin dress of the chief's wife. She obeyed and fled, taking also three horses.

The next morning the fleetest braves were called on to pursue her. The maid fled swiftly. After a while she came to a river. She saw

the braves coming. Then she took off her robe, tied it into a bundle on her back, and swam the river. The braves did not overtake her.

She reached her home and told her story. Her brother wanted to revenge her capture. He took his band of braves and his wife, and started. On the way his braves deserted him. Still he went on. After a while they saw the Sioux chief's son. The Okanagon warrior said to his wife, "When I try to capture him, take hold of his feet." His wife looked at the Sioux, and saw that he was very handsome. She turned traitor and caught her husband's feet. Then the Sioux cut his throat and left him. He carried the woman off as his slave.

The husband recovered, and lingered in the neighborhood for a while. He killed all the Sioux who came in his way. He was discovered by a Blackfoot tribe who had been held prisoners by the Sioux. They treated him kindly.

After a while he returned home and raised a large war-party, which was joined by Blackfoot warriors. There was a pitched battle, in which he was captured and killed. The Sioux burned his body, but his heart could not be burnt. Some friendly Indians wrapped his heart in a buffalo-skin. The spirit of the buffalo resuscitated him.

Then he went to the chief's tent. He saw his wife sitting at the feet of the chief. He drew his dagger, pulled her head back by her braids, and cut it off. Then he went away to his own people.

IV. SANPOIL TALES, BY MARIAN K. GOULD.

I. COYOTE BECOMES CHIEF OF THE SALMON.

IN the beginning Coyote had great power. He said to himself, "Why remain in seclusion when I have so much power?" He became restless and wanted to travel. He journeyed down the Columbia River, and there he met Sparrow (Chis-ka-ka-nar).

Sparrow was a warrior, dressed in his beautiful beaded war head-dress, of which he was very proud. As soon as Coyote saw him, he thought, "I will kill him and take his head-dress."

So he killed Sparrow, and took his quiver of arrows and his beaded head-dress. He put them on, and felt very brave and proud. He thought himself very handsome, — much handsomer than Sparrow ever had been. He stepped about, shaking his head from side to side, and resolved to travel close to the river, that he might see his reflection.

As he came around a bend of the river, he saw blue smoke in the distance rising from a tent which seemed warm and comfortable. He thought, "I will call and see if there is a beautiful maiden to admire me." To his disappointment, he saw only twelve children.¹ They all spoke at once in reply to his questions, and he could not understand them. They were the Willow-Grouse (Sarsarwas) family, who spoke their own language. They were trying to tell him that their parents were gathering berries. Then Coyote became angry, and thought they were calling him names. He went out, gathered pitch, and put a piece on the eyes of the children. When their parents returned, they were all blind.

Then the mother determined to have revenge. She suspected who had done it, as they had seen Coyote tracks near by. She said to her husband, "Do you remember the high cliff by the river? We will hide behind some bushes and scare him as he comes along the edge of the cliff."

As Coyote was going along the trail, he was singing his war-chant. All at once there was a roar that scared him. He gave a jump and fell over the cliff. He knew that he was in danger of death. Quickly he turned himself into a basket, which floated lightly on the water below. It drifted down with the current.²

At that time there were two sisters who lived by the river. Near by was a solid rock dam, which they guarded with jealous care. No

¹ See BBAE 59 : 293 (note 2).

² See BBAE 59 : 301 (note 1); also pp. 6, 67, 70, 139, of this volume.

one was allowed to come near. Silver-salmon were kept within the dam as their food.

Coyote knew of these salmon, and made up his mind to release them. He waited until morning. The younger sister (Steneechken) went down to get a salmon for breakfast. She saw the basket-dish floating on the water. She landed it, and took it to her tent. The elder sister (Wiswiskin) said, "No, sister, do not keep the dish. Throw it into the river. It may bring us misfortune." The younger one would not give it up. She ate out of it. Each day after her meal she left some salmon in it when she put it away.

Every day at this time of the year they went to pick berries. When they returned, they would find the dish empty. The elder sister became alarmed, and insisted that the dish be thrown into the fire. When she did so, it made a loud report, and a little boy came out of the fire. The younger sister was delighted, and kept him, although the elder sister objected. They made a bow and arrows for him, so that he could amuse himself while they were away.

Each morning after the sisters had left home, the boy worked at the dam with a hard rock instrument he had made. After he had been there one month, the girls did not find him when they came home in the evening. They ran to the dam, and found that he had taken the form of a man. He was digging at a hole that he had made in the dam. They tried to crush him, but he had a piece of horn on his head. Just then the water broke through and separated him from them. He called to the girls, who were weeping on the bank, "Women were never intended to guard salmon."

He started up the stream, and the salmon followed him. As he went away, he turned one sister into a water-snipe, the other into a kildee. They always live near the water and eat fish.

Coyote travelled up the river with the salmon. Whenever Coyote met people, he made a salmon jump out of the water into his arms.¹ Then he cooked it and asked the people to eat.

At one place he met a number of girls picking berries. They were very beautiful, and he decided to select one of them for his wife. He winked his eye, brought salmon from the water, and feasted the girls. They were pleased, and their parents wanted him to take one of the maidens, so that they might always have salmon to eat. He fell in love with one of the girls, who had a fine voice, and who was in the habit of using it to hear her words repeated by the echo.

When Coyote asked her to be his wife, she refused him with scorn. He became angry, and started back down the river, taking the salmon with him. He stopped at the Forks of the Similkameen, about five miles from the Okanagon. There he formed falls to keep the salmon

¹ See RBAE 31 : 674; also pp. 68, 70, 139, 141, 143, of this volume.

from going up. Then he made falls in the Okanagon, Kettle, and Columbia Rivers, because in all these places the maidens refused him.

2. THE TICK AND THE DEER.¹

Coyote lived in a tent alone. There was no prospect of food: everything was covered with snow. He stirred up his fire and lay down near it. He wanted to sleep, but was too hungry. He wished for some bones with sinew. Just then he heard a noise. He went to the door and looked out. He found a bag of bones in front of the tent. He took them in and made some soup. They lasted for several days. Then he was hungry again.

He made another wish. He wanted deer-ham with chunks of meat. He heard another thump. He found another bag of bones. He thought he could have plenty to eat by making a wish. He wished for a bag of fat, and it came also. He puzzled over it. He thought that some one must bring this food.

Near him lived a queer old wizard, — misformed, with many arms on his body. He knew of Coyote's wish, and carried the food to him. Coyote decided to watch and see who came. The next time when he wished, he stood close by the door, looked out, and saw the wizard disappearing from sight. He followed him to the top of the hill.

There he saw a tent, and around it a platform for drying meat. Coyote went near, and found an old man warming his back by the fire. He offered to carry water for him if he should be allowed to live there. Although he was not allowed to live with the old man, he was given a tent close by. After three days he thought that if he should kill the old man, all the provisions would be his. Therefore next morning he followed him to a pile of rocks, and pounded him flat. He threw the body into the sagebrush. Then he went back to the tent. He was astonished to see all the bones jump up and run away. The old man had revived, and had resuscitated the deer-bones. As the last deer ran away, the old man caught its tail and hung on. Coyote turned him into a wood-tick, and said that in the spring of the year it would live on deer.

3. THE ROLLING STONE.

Cricket and Grasshopper were half-brothers. Cricket went to hunt, and found a spot where the grass was nice and green. Through this place ran a trail which was cut deeply by the tracks of heavy animals. Cricket fell into one of these.

After a while he heard the tramp of a buffalo-bull. Just as the bull was about to step on him, he rattled his wings. This frightened the bull so, that he ran down the road and jumped blindly over the cliff.

¹ See JE 8: 207, 211; this volume, pp. 170, 184.

Thus he was killed. Cricket ran after him, and saw what had happened. He descended, and began to feast on his horn.

Grasshopper searched for Cricket, and, seeing the fresh buffalo-tracks, he thought that his brother must be dead. He cried aloud, and Cricket heard him. He called to him to come down and eat. They were enjoying their feast, when they heard a whining cry. It was Coyote, who was mourning for the buffalo. "Oh, my brother is dead!" he wailed. When he looked over the cliff, he spoke to Cricket, and told him that the buffalo was his half-brother. He begged Grasshopper and Cricket to allow him to carry them away. Through his magic power he obtained their consent, and he carried them on his back to the green meadow. He left them, and returned to the buffalo.

Cricket and Grasshopper were suspicious and flew back. They met Coyote, who was returning to the buffalo. He was displeased to see them, and compelled them to go back. By his will-power he caused them to wish to stay in the meadow. Then he returned to the dead buffalo.

Coyote cut up the meat and built a fire to cook some of it.¹ While he was busy, an old, old woman came along, and told him that he was too great a chief to prepare his own food. She flattered him, and persuaded him to allow her to work for him. He lay down with one eye open. When all was ready, he closed both eyes. When he opened his eyes again, he saw the old woman running off with the meat. He changed her into a rolling stone.

Then she took revenge by pursuing him. He ran and ran. She followed. He was tired, and ran into a badger-hole. The stone rolled on to the mouth of the hole and penned him in.

Coyote thought of his magical power. He wished for five things, — a crowd of Indians, about twelve dogs, twelve tents, and a dozen canoes. These were to be crossing a wide river in the canoes.

The noise of the moving people was audible at the place where the boulder was. Coyote wished the rock to become a woman again, and she began to move. Then she arose, and went off to see what caused the noise. She was the grandmother of Cricket and Grasshopper. Coyote came out of the hole and staggered away.

4. HOW THE COLD LOST ITS POWER.²

Northern-Lights had five sons, — Cold, Colder, Coldest, Extreme-Cold, and Most-Extreme-Cold. The youngest son acted as scout. He seared the leaves and grass, and returned to report that he had gone as far as he dared. Then the eldest son would finish the work. The other sons staid in the north with their parents.

¹ See BBAE 59 : 295.

² RBAE 31 : 732.

They lived in an ice-lodge, and could not endure heat of any kind. They were jealous of Extreme-Cold and guarded him well. By and by Extreme-Cold became restless and travelled southward. His mother, Northern-Lights, warned him not to speak to any human being. He would kill every one he met. The Indians were much troubled by him, as he came at any season, whenever he wished. Therefore the great chief called a council to try and regulate the season.

The people could not devise any way of reaching the lodge of Cold. Finally South-Wind (Cha-helt), a shaman of great power, was selected to attack him. He set out, and saw Extreme-Cold approaching. Everything perished before him. When he met South-Wind, he tried to exercise his power, but it did not avail him. Nobody had ever been able to withstand him. South-Wind held out his hand and addressed Cold as his nephew. He said that he lived in the south, and that Northern-Lights was his sister. He asked the way to his sister's house. Cold consented to take him there.

When they reached the ice-lodge, Cold was full of steam. They went in, and South-Wind claimed to be the brother of Northern-Lights. She said she did not remember him, and her husband declared that they had no relatives. They let him stay all night, and planned to freeze him while he slept. Then the Cold family went to sleep. South-Wind gathered pitch-wood and set it on fire. It thawed everything around it, and the Cold family perished in the flames. The shaman broke the power of the cold, and thus the seasons were regulated.

5. CHIPMUNK AND MEADOW-LARK.¹

An old woman (Sti'mtimä) had warned her children, Chipmunk and Meadow-Lark, not to go too far into the woods, because a hairy monster might kill them. One day the children disobeyed. The monster shot Chipmunk, and, when trying to seize him, scratched his back. The boy made his escape and hid in his grandmother's tent. She put him first into a basket, then into a bag, but he would not sit still. Soon the monster Pcu'a'nitim arrived, and searched for Chipmunk. The old woman denied having seen him. The boy's sister, Meadow-Lark,² flew to the pole of the tent, and sang, "Look in the clam-shell under the blanket in the bosom of grandmother!" The monster took out the shell and found Chipmunk.

At the same time he saw that the skin of the old woman was very fair.³ He asked her, "What did you do to make your skin so white?"

¹ BBAE 59: 306.

² Meadow-Lark had been bribed with a string of beads, that may still be seen around her neck.

³ BBAE 59: 309; RBAE 31: 762.

She replied that she dropped hot pitch on it. He asked to be treated in the same way. The old woman heated some pitch and held the monster down with two forked sticks. Then she poured the pitch over him, so that he died.

6. THE TOAD (Smē'nap).

A woman was sitting in the doorway of her tent. Her long hair was hanging down over her face. A young man wished to see her face. When he inquired why she kept her hair down, she said that the sun hurt her eyes. At the same time she put her arms around him, holding him fast. He had to carry her wherever he went. After walking a long distance, he built a fire, and stood so near the fire, that her back blistered. Then her arms relaxed, and the youth cut off her hair. He saw that she had no eyes, no nose, no mouth, and looked like a skeleton. He threw her into a pond, and there she became a toad.¹

7. THE ORIGIN OF DEATH.²

A man had two daughters and one son. During the maturity ceremonies of the elder daughter, she was secluded. The father discovered his son in the tent of the girl, and killed him by driving a sharp point of deer-antler into his ear. On the following morning the boy was found dead. The body was put into a canoe, covered with shells and beads, and was deposited in a cave. At this time the girl asked for her dress and for her comb, and disappeared in the cave where the body of her brother had been put by. The Fox, the Hawk, and the Eagle tried to bring her back, but they succeeded only in taking hold of her cape. The father did not tell what had happened.

Three days after this the Vulture lost his daughter. He asked the chief for power to restore his daughter to life. The chief replied, "You voted at the council that people should not live forever. This decision cannot be changed because the sorrow has come to one of you yourselves."

8. SKUNK AND BADGER.³

A Skunk was travelling along. He found Badger, who, being afraid of Skunk, pretended to be dead. Skunk tied his feet and put him on his shoulder. While they were travelling along, Skunk said, "The only thing I am afraid of is whistling." Soon Badger whistled, which scared Skunk so much that he dropped him and the pack of valuable goods that he was carrying. Badger untied his feet, took the

¹ It is said that certain portions of a toad's body, when eaten, will cause death or produce warts.

² BBAE 59 : 303.

³ BBAE 59 : 305.

pack, and ran home. One day when the people were gambling, Skunk appeared. Badger was betting the goods which he had taken away from Skunk. All of a sudden Skunk overcame the gamblers by his scent, and ran away with the stakes.

9. THE FIVE WOLVES.

An old woman and her grandson lived near a river. The grandson wished to cross the river, and called the Deer to take him across. Finally an old buck allowed him to mount his back, and carried him across. While they were in the water, the boy cut the throat of the buck with a flint knife and killed him.¹

The old woman skinned the buck. Five wolves took the scent of the meat, and came intending to steal it. The old woman dressed a piece of rotten wood in skins, and made it look like the boy. Then she wished herself, her grandson, and the meat to be carried to a ledge on the face of a cliff. This cliff is pointed out close to the Okanagon River, near Oroville, Wash. When the wolves arrived, they attacked the tent, but found that what they believed was a boy was only rotten wood. They were unable to reach the ledge. They tried to jump up, but soon wearied. Then they begged for some of the meat. The grandmother told the boy to wrap a hot stone in some suet. He threw it down into the mouth of one of the wolves, and thus killed him. Thus all were killed except the youngest. When he caught the hot stone, he could not swallow it, and the fat burned the sides of his mouth. Therefore wolves have dark marks at the side of the mouth.²

The grandmother and the boy continued to live on the ledge. Finally the boy had used up all his arrows, and had no feathers to make new ones. In order to obtain feathers, he caused the golden eagle and the eagle Sinaken to quarrel by telling one that the other one claimed to be swifter and stronger than he. The two eagles fought, and the boy gathered their feathers. He told his grandmother that he would join the people who were going to make war on the sky.³ He was transformed into a chickadee.

10. THE ORIGIN OF FIRE.

Once upon a time it rained until all the fires on earth were extinguished. The animals held a council and decided to make war against the sky in order to bring back the fire. In spring the people began, and tried to shoot their arrows up to the sky. Coyote tried first, but did not succeed. Finally the Chickadee succeeded in reaching the sky. He continued to shoot, making a chain of arrows, by

¹ BBAE 59 : 304.

² RBAE 31 : 680.

³ BBAE 59 : 288.

means of which the animals climbed up. The last to climb was the Grizzly-Bear, who, on account of his weight, broke off the arrows, and could not join the other animals.¹

When the animals reached the sky, they found themselves in a valley near a lake, where the people of the sky were fishing. Coyote wished to act as scout, but was captured. Then the Muskrat dug holes along the shore of the lake, and Beaver and Eagle² set out to obtain the fire. Beaver entered one of the fish-traps and pretended to be dead. They carried him to the chief's house, where the people began to skin him. At this time the Eagle alighted on a tree near the tent. When the people saw the Eagle, they ran out, and at once Beaver took a clam-shell full of glowing coals and ran away. He jumped into the lake, and people tried to catch him in nets; but the water was drained through the holes Muskrat had made. The animals ran back to the arrow-chain, which they found broken. Then each bird took a quadruped on its back, and they flew down with them. Only Coyote and the Sucker were left above. Coyote tied a piece of buffalo robe to each paw and jumped down. He sailed down on the skin, and finally landed on a pine-tree. On the following morning he showed off his wings, but was unable to take them off again, and was transformed into a bat. The Sucker had to jump down, and was broken to pieces. The animals fitted his bones together; and, since some were missing, they put pine-needles into its tail. Therefore the sucker has many bones.

II. THE EAGLES.

Bald-Headed Eagle (Pakamiaken) fell in love with the wife of his elder brother Hail-Storm (Selusken). One day Bald-Head found an eagle's nest between Omak Lake and Omak Creek. He asked his brother to accompany him and to get feathers for a head-dress. The brothers made a rope, and Hail-Storm let down his elder brother to the ledge on which the eagle's nest was located. There his brother deserted him. He found the young eagles in the nest, and a dead ground-hog which the old eagles had left there. When the mother-eagle returned, she attacked the man, who, however, succeeded in catching her wing and tying her. Three days later the male eagle appeared, and he tied him also. Then he tied the young eagles to the same rope, jumped down, and was carried down safely by the eagles. After he had returned, his friends killed the treacherous brother.³

¹ BBAE 59 : 288; RBAE 31 : 864.

² See Lillooet JAFL 25 : 299.

³ This is told as a true story. See, however, BBAE 59 : 286.

12. THE POISONED ARROWS.¹

An old woman warned her daughter not to go up a brook when picking service-berries, because Kelauna, a female grizzly bear, lived there and would attack her. Since berries grew thick and large there, the girl disobeyed. While she picked berries, the grizzly killed her. Her unborn child was laid upon a rock and left unharmed.

When the young woman did not return, her grandmother searched for her and found the infant boy. She took him home and cared for him. She named him Hesken. When he was a year old, she told him of his mother's death, and always kept the idea of revenge before him.

When he was twelve years old, she wanted to test his courage, and sent him at night to a rock of supernatural power, which he was to mark with a painting of his own design. The next day she went to look, and found that he had drawn a grizzly bear's head.

A summer and winter passed. Then he was sent across two mountain-ranges, across two valleys, and to a high peak. There he built a monument, and remained twelve days without eating or sleeping. Then his guardian-spirit came to him in the form of a bird, and a song was given to him. He became very brave. He was told by a voice where to find poison with which to tip his arrows to revenge his mother's death.

He returned to his grandmother. She inquired what he had learned, but he refused to tell her until after he had revenged his mother. She suspected that he had obtained power, and she instructed him in the knowledge of magical power that she herself possessed.

Then she sent him to a distant mountain on which dwelt in a cave a huge supernatural snake. "When you enter the cave," she said, "do not be afraid, although his eyes shoot forth lightning and his tongue flame."

The boy went to the cave and saw the great snake, which lay coiled in the centre. The Snake spoke to him; and he answered, "I am not afraid of you, for you are the spirit of my grandfather, and I have come to you for poison with which to tip my arrows to avenge my mother's death."

The Snake saw that he had courage and knowledge. He took a tooth from his mouth and offered it to him. The boy refused it. It was not what he wanted. He put his arms around the Snake's neck and begged for the real poison. Another tooth was offered him, but that also was refused. He begged for the deadliest one the Snake had. Then the Snake gave him a front tooth, saying, "Touched with that poison, a victim gives one look and dies."

Hesken returned home, and cut wood for his bow-stave, and service-bushes for his arrows. He made arrows, and covered the flint tips

¹ See p. 188, also pp. 46, 90, 175, of this volume.

with poison taken from the snake-tooth. His grandmother asked why he made five arrows when he needed but one. He replied that he needed five. She asked, "Why don't you make more, then?" He replied, "I need but five."

In the spring of the year he climbed a mountain, and on the summit found a dim trail made by five sisters. He did not see any tracks, and waited under a pine-tree. After a while he climbed the tree, but saw nothing.

Upon descending, he met an old woman named Kimh̄ist, who told him of a war-dance to be held at her house. He begged to be allowed to accompany her. She refused because there were five sisters there who did not like strangers. Finally she consented to let him go along, and told him to stand behind her back.

When they stepped into the lodge, there was a heavy growl. Three of the sisters asked if there was a human being near. When the sisters saw Hesken, they tried to frighten him, but Kimh̄ist defended him. The eldest sister, Kelauna, began a chant telling of her intention to destroy every human being in the spring. Kimh̄ist told the others to bring salmon and give Hesken something to eat.

They gave him camas. He thought, "Camas, that is what my mother dug; salmon, that is what my father caught." He began to grow very angry. Kelauna continued her chant: "I will kill and tear to pieces every human being I meet, and scatter his body over the face of the earth."

Hesken chanted after her, "I will kill and tear to pieces every grizzly bear I meet, and scatter his body over the face of the earth."

This made the woman angry, and she would have attacked him if Kimh̄ist had not been there. Before daybreak, while the bears slumbered, Hesken stole out and returned to the tree. He climbed it and waited. At sunrise the eldest sister came out of the den. She felt depressed and sad, and the tears rolled from her eyes. As she climbed the trail and passed under the pine-tree, Hesken whistled. She looked up, and he killed her with one of his poisoned arrows. Then he came down, cut off her feet, and threw them to the four winds. He scattered them so far, that they could not return to devour the Indians of that place.

The next morning her sister came out and climbed the trail. He shot her in the same manner. On the third and fourth days he killed two more of the sisters. On the fifth day the last one came out, but she did not climb the trail. She turned and went off through the forest. Hesken did not go in pursuit. He decided not to destroy the whole grizzly-bear race.

As he descended the mountain, he met a black bear. She told him that she was Kimh̄ist and was the spirit of his mother. "I was allowed

to protect you from the grizzly bears. Now that my death has been avenged, I am well pleased with your courage." Then she went away.

Hesken went back to his grandmother, and told her all she had wished to know. She gave a great feast in his honor.

13. THE RACE BETWEEN TURTLE AND FROG.¹

At one time there was a race proposed between Turtle and Frog. All the people bet that Frog would win. Mud-Turtle asked for three days to let his friends know about the race. The race-course was very uneven, — low and high ground, rolling meadow.

Turtle bet his back against Frog's tail.

On the third day Turtle was given head start. Frog stood there taking more bets. Finally he started, and ahead in a low place he saw Turtle going out of sight. Each time he looked ahead he saw Turtle going out of sight. He hurried faster and faster, but did not overtake him. Just as he crossed the last low ground he saw Turtle over the line. He had to give up his tail. It took six turtles to beat him, but he lost the race. Now the pollywogs have to lose their tails before they can become frogs.

14. THE ORIGIN OF THE DIFFERENT LANGUAGES.

In a certain place in the winter months, the ducks (*lullullo*) collected in great numbers. When any one approached them, they would rise and fly away, making a whistling-noise. One morning two hunters went down to a river to kill some ducks. They had each obtained one, when a dispute arose over the question whether the whistling-noise was made with the bill or with the wings when they rose to fly. Neither could convince the other, and the words became bitter. Finally they agreed to take it to the chief, and let him settle the dispute.

The chief heard the story, and looked at the ducks. Both of them were dead and could not make any noise. Therefore he called a council to listen to the dispute. The people came from all around to deliberate. They spoke one language and had only one chief.

The ducks were brought in, and the chief explained the question. The people said, "We do not wish to be unjust, we will go to the river and hear for ourselves. These ducks can do us no good." So they went down to the river and frightened the ducks which flew over their heads. Part of the Indians said the noise was made with the bills; part said it was made with the wings. They could not agree. Therefore the ducks were made to fly once more. The people began to quarrel violently, and separated in an ugly mood.

All during the winter the feeling grew, until in spring the mutual

¹ BBAE 59 : 306 (note 4).

hatred drove part of the Indians south to hunt for new homes. This was the first division of the people into tribes. They selected a chief from their own division, and called themselves by another name.

Finding new objects, and having to give such objects names, brought new words into their former language; and thus after many years the language was changed. Each split in the tribe made a new division and brought a new chief. Each migration brought different words and meanings. Thus the tribes slowly scattered; and thus the dialects, and even new languages, were formed.

15. THE WEEPING WOMAN.

Chatalem lured away hunters by her beautiful, sad wailing. She always kept at a distance from them, so that they could not see her. They followed her until they perished.

One brave hunter followed the stream to its source. Then he camped and built a sweat-house. Every morning at dawn he heated rocks and took a bath. One morning, when he came back to his tent, he saw a beautiful woman sitting in the doorway. He fell in love with her, and made up his mind to ask her to remain. However, as he approached, she rose and floated away like a cloud, wailing. He was strongly tempted to follow her, but he turned and went the other way.

Later on, she came to him when he had killed a deer. He heard her voice, but did not see her. He thought of her often. He also thought of his wife and children whom he had left at home, and tried to forget her.

One day in mid-winter he slept soundly. When he awoke, she was cooking for him. Then for the first time he saw her back. She carried a child with its head down. She told him she had come to keep him company. When he left for home, she told him to come back alone, and promised to meet him at the entrance of the forest.

In the fall of the year he prepared to go hunting. His wife wished to accompany him. At first he refused her request; but when she insisted, he told her that she might go as far as the forest.

The next year she desired to accompany him again. As before, he refused her request, but she insisted. She went as far as the forest, but then she would not return. She followed him and heard a wailing-sound. She asked him what it was, but he would not tell her. Then came a high wind and a terrible storm. The man's mortal wife was killed. This made the hunter angry, and he returned at once to his own people, and did not go back to the weeping woman.

16. TIMTIMENEE; OR, THE ISLAND OF DEATH.

There was once a camp by a river. Among the people there was a handsome man, who was a brave warrior and a great hunter. He had

two children. His wife was beautiful, and he loved her dearly. One day he met a very plain maiden. She attracted him. He took her for his wife, and put her in another tent. He took most of his meat to her.

Then the first wife and his children grew hungry. The younger child cried. Then the mother sent her son to his father for meat. The boy went to the tent and stood in the doorway. When his father asked him what he wanted, he said that they were hungry. He was sent back without any food, and the new wife laughed.

The boy returned, and told his mother that he had been rebuffed and scolded, and that his father's new wife had laughed at him. His mother listened to his words, took a deer's antler, and whittled three sharp bones out of it. With two of these she killed her children while they were asleep. The last one she drove into her own breast.

In the morning the grandmother of the children came with food, and found them dead. She raised a wail, and the people came to see what had happened. Then the father was grieved. He took his bow and arrows and left the camp.

He crossed the plain, and came to a river in which was a large island. He saw canoes and camps on it, but he did not see any signs of life. He became sleepy. One tent on the island was open. A woman came out, boarded a canoe, and paddled across. He recognized his first wife, who took him across. They landed, and she pulled the canoe up on shore. She took him into the large tent. Inside there were only skeletons. He saw his children's skeletons. Then he saw that his wife too was a skeleton. He looked at himself, and he saw that he had no flesh. He had crossed the River of Death.

17. STARVATION.

One winter there was a very heavy snow, and the people were starving. A man lived alone with his wife and children. On account of the snow he was unable to kill any game. One night when he returned, he heard his wife saying to the children, "Your father may bring us some nice meat to-day." He felt very much downcast when he heard this, and went back without entering the tent. He lay down to sleep, and in his dream he heard a voice saying, "Don't leave this place! Awake, and look towards the rising sun!" When he awoke and the sun rose, an elk appeared, which he shot. Whenever he needed meat, an elk would appear. In this way they lived through the winter.

V. PEND D'OREILLE TALES, BY JAMES A. TEIT.

(Told by Michel Revais.¹)

1. COYOTE, WREN, AND GROUSE.

ONCE Coyote met Wren (*tseska'n*), and laughed at his small bow and arrows.² He said, "You can't shoot far with those." Wren answered, "Yes, I can shoot far. If you go to that distant ridge, I will shoot you while you are there." Coyote laughed, and said, "That ridge is so far away that we can hardly see it." Soon afterwards Coyote was walking along this ridge, and Fox was following him. He had forgotten about his talk with Wren. Presently he heard something coming, and Wren's arrow struck him in the heart. He gave two jumps and fell down dead. Fox pulled out the arrow, and jumped over Coyote, who came to life, and said, "I must have slept a long time." Fox said, "You were not sleeping, you were dead. Wren's arrow struck your heart. Why do you fool with Wren? You know he can shoot better than any one." Coyote took the arrow from Fox, and said, "I shall get even with him."

Some time after this, Coyote met Wren, and proposed to gamble with him. He said, "I have an arrow which looks like yours. Now you have a chance to win it back." They played a game of throwing arrows. Coyote beat Wren every time, and won all his arrows. Then he won his bow, and later all his beautiful clothes. Wren was left practically naked. Coyote went off singing, "*Alpāno'n e Kalispe'*" ("I won from the Kalispel"). Wren followed him at some distance.

Coyote passed by the lodge of Willow-Grouse,³ who had ten young children. Their parents were off in the hills. Coyote asked the children, "Who is your father?" They answered, "*Toxto'xtu'su'*" (Flying-Past-Head). He laughed, and said, "No, that cannot be his name." He asked the name of their mother; and they answered, "*Toxto'xtusēpu'scēn*" (Flying-Past-between-the-Legs). He laughed, saying, "No, that cannot be her name." He went into the lodge and dug a small hole near the fire. Then he said to the children, "Carry

¹ The narrator of these tales was more than seventy-five years old. He was official interpreter on the Flathead Reservation. He was one quarter French and three quarters Indian (Pend d'Oreille and Kalispel). He said the same or very similar versions of the stories he related were current among the Salish proper or Flathead, and possibly the Kalispel also. Revais had a wonderful memory, and knew a great many stories, but I had no time to collect them while I was there. As a young man, he had travelled a great deal to the south and west, and was familiar with the tribes of these regions.

² BBAE 59 : 283.

³ BBAE 59 : 293 (note 2).

those red bearberries into the hole, and watch me cook them for you." They did so, and crowded around the edge to watch him. He pushed them into the hole, and threw earth and hot ashes on top of them. When they were cooked, he went on. Their parents came home, and, finding their children dead, they cried. Wren came along, and asked them why they cried. They told him. Wren said, "I have a grudge against Coyote, too. I want my things which he won from me. If you can get them back for me, I will restore your children to life." Coyote was then passing over a high ridge, close to a steep cliff. Grouse made a détour, and hid ahead of him on the upper side. When Coyote was opposite them, one flew out suddenly at his head. He bent back over the cliff to avoid it. Then the other flew between his legs. He lost his balance and fell over the cliff. Grouse hastened, and plucked him as he was falling. They plucked away his bow and arrows and quiver and clothes, and gave them back to Wren, who then revived the Grouse children. Coyote was killed by the fall; but Fox found him, and brought him back to life by jumping over him.

2. COYOTE AND THE SNAKE-MONSTER.¹

There was a huge rattlesnake-monster which occupied the Jocko valley. Its tail was at S.nlpo' (Come-Out or Emerge), a place near Evero; and its mouth, at Skul'ô', near Ravalli. Its stomach was near Jocko. It swallowed people without their knowing it. They walked into its mouth, and passed on to its stomach, thinking they were going through a valley, and not knowing that they were inside a monster. When they reached the stomach, they became sick, and ere long died.

Coyote was travelling with Fox, and reached that district. The people told him of the monster, and he said he would go and kill it. Coyote's cousin Fox,² who was his travelling-companion, advised him not to go, because he would be killed. Coyote, however, started; and when near the monster's head, he cut two long tamarack-poles, and carried them along on his shoulder. He thought, "I will use these in case he tries to close his mouth on me." He passed through the monster's mouth without knowing it. When he reached a place near Arlee, he saw a number of people in all stages of dying. He asked them what they were doing there; and they answered, "The monster has killed us." He said, "Where is he? I am looking for him. I don't see anything here to kill you." They answered, "You have been swallowed. You are in its stomach now." Then he placed his poles upright. Therefore two tamaracks grow at this place to-day. Not very far from there

¹ RBAE 31: 611, 659, 687, 718, 868; BBAE 59: 288 (note 4); this volume, pp. 17, 117, 122, 148.

² Wolf was Coyote's brother or half-brother.

he saw the monster's heart hanging down. Coyote was wearing a sharp arrow-stone fastened upright on his head. He began to dance; and whenever he jumped up, the dagger pierced the heart.¹ Thus he kept on dancing until he had killed the monster. Its heart may still be seen in the shape of Butte, near Jocko. Coyote supported its mouth so that it could not close, and opened its tail. The cut he made may be seen as a canyon near Evero. Thus Coyote made it possible for people to pass through without hindrance or harm. When he had finished, the valley was as we see it to-day.

3. COYOTE AND MOUNTAIN-SHEEP.²

Coyote was travelling, and came to Amtkane', about five miles below Missoula, where a large rock is standing on the edge of a high cliff. It moves when it is pushed. Here lived the Mountain-Ram who killed people. He invited passers-by to push the rock over the cliff. When they failed, he invited them to look over the cliff at the sheep on the rocks below. Then, while they were looking, he would push them over, and thus kill them. As Coyote was passing, Bighorn shouted to him. Coyote went up and asked him what he wanted. He saw that Coyote was armed: so he said, "You have bow and arrows. I should like you to shoot those sheep among the rocks below." Coyote went to look at them. Then Bighorn pushed him over, and he was killed on the rocks below. Later Fox came along, and jumped over him. Then Coyote moved, rubbed his eyes, and said, "I must have slept a long time." Fox answered, "You were dead. I told you not to come here." Coyote said, "I will be revenged." Coyote went the same way; and as he was passing, Bighorn shouted as before. Coyote asked him what he wanted. Ram said to him, "You have bow and arrows. I want you to shoot these sheep." Coyote went cautiously to the edge of the cliff, and pretended not to see the sheep. Bighorn pointed them out, but Coyote said he did not see them. Ram leaned out over the cliff to show them to Coyote, and the latter shoved him over and killed him. He said, "Had you kept on living and doing this way, you would have exterminated the people."

4. COYOTE AND THE SKUKULA'NA WOMEN.²

Coyote was travelling, and went up Bitter-Root River. There he saw a number of women dancing among tall grass on the bank. He approached, crossing a ridge. He heard them singing, "He goes up the ridge." He said, "They have noticed me. They mean me." When he went down over the ridge, they sang, "He goes down the ridge." Coyote thought, "They refer to me." He went down and joined the women. They took him by each hand, and danced with

¹ RBAE 31 : 611.

² See p. 152.

him towards the river. They said, "We are going into the water." Coyote said, "Let me go. My clothes will get wet. I will take them off." They answered, "You need not mind. It does not matter about clothes in the other world where you are going." They took him into the water, and dragged him up and down until he was drowned. They left his body on the bank; and Fox came along, and brought him to life by jumping over him. Coyote said, "I shall get even with these women." He went back, and found them dancing in the same place. He set fire to the grass all around them, and they ran together to get away from the fire. When they saw that it would reach them, they rushed through and ran for the river. As they passed through the fire, they were scorched. Coyote transformed them, saying, "You shall be Skukula'na,¹ and people shall put you into the fire and eat you." For this reason these shell-fish appear as if burned on one side.

5. COYOTE AND ELK.²

Coyote went to Stse'Itsaltsele' (Few-Trees-standing-on-Prairie), a place near Hamilton on the Bitter-Root River, where an Elk-Monster lived. It lay on a butte there, from which it could see a long distance over the adjoining prairie. Nothing could pass over the prairie without being seen by it. When it saw people, it drew in its breath, and they were sucked into its mouth and swallowed. It had thus killed many people.

Coyote took his wife, the Short-Tailed-Mouse, with him, and ordered her to dig an underground passage to the Elk. She began to work behind a hill, and tunnelled up to the Elk. Then her husband told her to move camp across the prairie. Coyote went through the passage, and came out right under the Elk-Monster. The latter was surprised, and said, "How did you come here? I never saw you. I see everything." Coyote answered, "I came right across the prairie. You must be blind if you did not see me." Elk became afraid, for he thought Coyote must have greater powers than he had. Just then Coyote saw the people crossing the prairie. He asked Elk if he saw them, and he answered, "Yes." Coyote said, "Then go and attack them. In the world whence I come we do that. When we see strangers, we go out to attack them and try to take their scalps." Elk agreed, and Coyote accompanied him. Elk had a large stone dagger. Coyote said, "That knife will make you tired. It is too large and heavy for you to carry. Let me carry it for you." Elk gave him the knife, and thus disarmed himself. Then Coyote attacked him, stabbed him to death, and cut out his heart. He said, "Henceforth you shall be a common elk, and people shall eat you, instead of your eating people."

¹ Name of a fresh-water shell-fish.

² Crow (Simms) FM 2 : 305. See p. 115 (note 1); also pp. 17, 122, 148.

6. THE WREN.¹

The Earth people wanted to make war on the Sky people. Grizzly-Bear was their chief, and he called all the warriors together. They were told to shoot in turn at the moon (or sky). All did as directed, but their arrows fell short. Only Wren had not shot his arrow. Coyote said, "He need not shoot. He is too small, and his bow and arrows are too weak." However, Grizzly-Bear declared that Wren must have his turn. Wren shot his arrow, and it hit the moon (or sky) and stuck fast. Then the others shot their arrows, which stuck each in the nock of the preceding one, until they had made a chain reaching from the sky to the ground. Then all the people climbed up, Grizzly-Bear going last. He was very heavy; and when he was up more than half way, the chain broke by his weight. He made a spring, and caught the part of the chain above him; and this caused the arrows to pull out at the top, where the leading warriors had made a hole to enter the sky. The whole chain fell down, and left the people without means of descending. The Earth people attacked the Sky people (i.e., the Stars), and defeated them in the first battle; but the latter soon gathered in such numbers that they far outnumbered the Earth people, and in the next battle routed them, killing a great many.² The defeated Earth people ran for the ladder, many being overtaken and killed on the way. When they found the ladder broken, each prepared himself the best way he could, so as not to fall too heavily, and one after another jumped down. Flying-Squirrel was wearing a small robe, which he spread out like wings when he jumped: therefore he has something like wings now. He came down without hurting himself. Whitefish looked down the hole before jumping. When he saw the great depth, he puckered up his mouth and drew back: therefore he has a small puckered mouth at the present day. Sucker jumped down without first preparing himself, and his bones were broken: therefore the sucker's bones are found in all parts of its flesh now.

¹ BBAE 59 : 288 (note 1).

² At that time there were a number of different animals on earth that are not here now; but they were killed in this war, and transformed into stars. Had they all come back to earth, there would be many more kinds here now. Those we have now represent only the survivors of the war.

VI. COEUR D'ALÈNE TALES, BY JAMES A. TEIT.

I. CONDITIONS IN MYTHOLOGICAL TIMES.

A LONG time ago conditions on the earth were different from what they are now, and people had a hard time to live. There was much wind and heat, and little rain or snow. It was very dry. Some say thunder was frequent, and lightning killed many people. Many monsters lived on earth and killed people. Gradually these conditions were changed by Coyote and others, who made many transformations beneficial to the people. Coyote also introduced the salmon, made fishing-places, and taught the people many arts. Giants and dwarfs of several kinds inhabited some parts of the country, particularly mountains and forests. Coyote did not transform all of them, and some are said to exist at the present day. In the same way some "mysteries" — both land and water beings — continue to exist. Even many beings that Coyote transformed had not all their evil powers taken from them, and they sometimes harm people at the present day.

Other informants stated that they had heard many stories of giants, dwarfs, and land and water mysteries. One of the last was called "The Water-Buffalo." They had heard some stories of Old-One,¹ a great many Coyote stories, the Arrow-Chain story,² the Snake-Lover story,³ two stories of the origin of death, a Fox story, an Eagle story, some Star stories, a Sun and Moon story, an Elk story, a Coyote and Wolf story, etc. They had forgotten all of these, and could tell none of them properly or in detail. Stories similar to the following Thompson tales they did not remember having heard: Kokwe'la story,⁴ Great Deluge story, Great Fire story, Origin of Fire story,⁵ story of visiting a country underneath the earth, story of the origin of daylight and darkness, story of stars coming down and marrying women,⁶ Sun coming down and obtaining a bright-colored blanket.⁷ Perhaps some very old people might know some of these stories.

2. OLD-ONE.⁸

Spoxani'tcelt was a chief and a great man. He often appeared in the shapen of a old man, and helped the people. He travelled about,

¹ JE 8 : 320.² JE 8 : 246.³ JE 8 : 372.⁴ JE 8 : 319.⁵ JE 8 : 229.⁶ BBAE 59 : 309 (note 2).⁷ JE 8 : 230.⁸ RBAE 31 : 617. See p. 80.

visited the people, and learned what they did. When he saw that they did not know how to act, he taught them. He did many good, helpful, and kind things, and never fooled people, like Coyote. He was like Christ of the whites, because he did many wonderful things, and always spoke good and did good. At last he ascended to the sky, and was transformed into the moon.

3. COYOTE'S SON.¹

Coyote was jealous of his son Tô'rtôrsemstem, and wanted to get rid of him. He told him that he knew of an eagle's nest in a tree. He induced him to go there with him and climb for it, saying that he wanted the young eagles for their tail-feathers. When up quite high, the youth looked down and saw his father blinking his eyes. He said, "Why are you doing that, father?" Coyote answered, "I am afraid some dust may get into my eyes and blind me." By blinking his eyes Coyote made the tree grow tall. Each time he blinked, the tree grew. Tô'rtôrsemstem looked down again, and saw his father still looking up and blinking his eyes. The tree grew up until it reached the sky. Here Tô'rtôrsemstem found himself in a new country. He travelled about, and at last came to a lodge where he heard talking. There were two Spider people inside who were quarrelling about Indian-hemp. One said it grew one way, and the other said it grew another way. One said it belonged to him, and the other said it belonged to him. He addressed them, saying, "Grandchildren, I want you to take me back to my country." They paid no attention. He spoke again, and offered them some beads, but they paid no heed. Then he offered them necklaces, but still they paid no heed. He thought to himself, "They are only interested in Indian-hemp." Then he offered them each two fathoms of Indian-hemp. At once they ceased their quarrelling and became attentive. They promised to let him down to his country by a rope. They put him into a basket, to which they fastened the end of the rope. They said, "You will stop four times on your way down. You must not rise, but turn over. Then the basket will proceed. When the basket stops the fourth time, you will be on the earth; and when you hear the grass, you will know that you are in your own country. Then step out of the basket and tug the

¹ The name seems to have the same meaning as the Thompson *nll'kisEntEm*, referring to his ascent. Another Thompson name is Tôxtôxemstem, referring to his being let down (from the frequentative form of *tô'xem*, "to hang down," "to let down with a line," etc.). —Thompson JE 8: 205, 296; Boas, Sagen 17; BAAS 1899: 55; MAFLS 6: 21; Shuswap JE 8: 622, 737; Nez Percé, this volume, pp. 135, 137; Uintah Ute JAF 23: 312; Lillooet JAF 25: 308; Wasco PAES 2: 264; Klamath CNAE 94, 100. See also Blackfoot VKAWA 12: 29; Crow FM 2: 300; Ojibwa Baessler Archiv 26; Kiowa Ausland 90: No. 46; Takelma UPenn 2: 83; Shasta JAF 28: 212; Hupa UCal 1: 146. See also p. 158.

rope, and we will pull it up." He did as directed, and they pulled it up. Tô'rtôrsEmstEm went home, found his father, and killed him.

4. COYOTE AND THE SUN.

The Sun had killed Coyote's children, and Coyote resolved to take revenge. He lay in wait; and when the Sun came down from the sky to drink, he killed him and cut out his heart. At once the earth became totally dark. Coyote tried to go home carrying Sun's heart; but each time he made a step, he trod on the Sun (or Sun's body). He could make no progress; and at last he was exhausted, and placed the heart on the Sun. The latter at once came to life, and there was light over the world, as before.

5. COYOTE INTRODUCES SALMON.¹

Four women who lived on the Columbia River had a dam which held the salmon from ascending to the interior. Whoever came near them was attacked and eaten by them. Coyote heard of them and their salmon, and resolved to go and break the dam. He changed himself into a board, and floated down the stream until he reached the dam. Then he changed himself into a baby. The women were out on the dam catching salmon. They saw him, and, thinking that he was a baby, said they would take him to their house, and rear him as their son. They were glad to have a child, for they had neither husbands nor children. After Coyote had been with them a while, he wanted to go out on the dam to have a drink. They gave their permission. He began to undermine and break up the dam, but did not stay very long for fear of arousing their suspicions. He did so on three days, and the dam was nearly broken through. On the fourth day he staid longer than usual, and the women went to see what was the matter. When they came to the river-bank and looked down, they saw Coyote tearing down their dam. They rushed at him and clubbed him over hands and arms; but they were protected by armor. Coyote tore out the last pieces. Now the water rushed through the break, and Coyote jumped to the opposite side. Most of the dam was carried away, and great numbers of salmon ascended the river. Coyote conducted them up the streams, introducing them in many places. Thus Coyote benefited his people. Before this the Indian tribes of the interior had no salmon.

6. COYOTE AND WÊWEI'.TC.²

There was a monster who used to go to the passes between hills, and place his head in the gap with his mouth wide open. People

¹ BBAE 59 : 301 (note 1).

² See p. 115 (note 1); also pp. 17, 117, 148.

crossing the hills walked into his mouth, and on into his stomach, without noticing it. Thus he had swallowed and eaten many people. Coyote heard of this monster, and said, "Oh, he is nothing! I shall go and kill him." He took a long pole of tamarack, and went up the hills. As he neared a pass, he heard a voice saying, "Where are you going, Coyote?" He answered, "I am seeking the monster who eats men. I will find him, and learn if he eats men. I do, but he does not." Coyote went on. Again the voice said, "Don't kill him!" Coyote answered, "Well, if you promise not to eat people, I will spare you." The monster promised. Then Coyote transformed him into the *wêwe'it*-bird, saying, "You shall be a bird with a big mouth, but shall not be able to eat people any more."

7. DIVISION OF THE CANNIBAL'S BODY.¹

Once a large monster inhabited the country around the mouth of the Palouse River. He had killed many people. Coyote, or some other man gifted with magic, made up his mind to rid the country of this evil being. He went to his house and attacked him. The combat lasted a long time, and ended with the monster's death. Then the victor took off the ornaments and clothing of his victim, and threw them about. Then he cut up the body, and threw a piece to each tribe. He threw the head down the river to the Wishram: therefore they now have big heads. He threw the scalp to the Crows, for they have long hair. He cut out the ribs and chest and threw them to the Nez Percé: therefore they are large-bodied. He threw the legs to the Blackfeet: therefore they are a tall people. He threw the heart to the Cœur d'Alène: therefore they became noted as brave fighters, and of cruel disposition. Thus he threw pieces to all the tribes, — to the Salish, to the Columbias, and so on.² He thought every one had received a piece. Then he remembered that two tribes had been forgotten. He looked around, but could find no scraps to give them. He took his knife, and, after wiping it with a bunch of grass, threw it to one tribe, probably the Thompson. He threw the grass to the SEntatuŭ'li.³ Therefore the latter have never been a numerous people.⁴

¹ BBAE 59 : 289 (note 1); this volume, p. 149.

² My informant had forgotten most of the details.

³ Hangman's Creek, Spokane.

⁴ My informant said that probably the Lillooet may have received their name in this way. Possibly an axe or tomahawk used in the fight may have been thrown to them, for the Okanagon call them Axe people. The Blackfeet may also have obtained their name thus. Perhaps the cannibal's legs, which were thrown to them, were black or painted black.

8. THE SUN AND THE MOON.¹

The people had trouble with the sun. They could not manage to make it go right. They tried different people to carry it; but they did not do it properly, and the people deposed them. Most of them did not carry it at the right distance from the earth. Some went in a zigzag course, sometimes too far away, then too near. Those who carried it too near killed many people by the heat. Then the people chose Robin to carry the sun, for they could not do without heat and light. He had to travel only in the daytime, for at night the moon was carried instead. Robin carried the sun, but soon came so near to the earth that the people had to flee to the water and keep themselves immersed all day. Soon even the water got hot. Therefore they deposed Robin, and elected a one-eyed man called .s.tsakozaltsasā'-xken in his stead. This man was able to keep a straight and even course in the sky, and carries the sun yet.

At the same time the people had trouble with the moon. They had tried several people to carry it, but none of them had done it properly. Coyote had offered to carry it, but the people did not trust him. At last they thought they would try him. In his nightly travels he called out people's names, and told what they were doing. When he saw married people together, he called out their names loudly, so that every one could hear, and told what they were doing. This so much annoyed the people, that they deposed him, and asked Spoxani'tcelt² to take his place. The latter did his work perfectly, and carries the moon yet.

9. TOAD AND THE MOON.³

After Spoxani'tcelt had taken up the duty of being moon, he invited the people to a feast. So many people went to the feast, that his house was soon crowded. Toad came along, and found the house full. She asked where she was to sit; and he answered, "There is no place to sit." She became angry, and returned to her own house. Then she made a heavy rain, which penetrated everything and put out lights and fires. As more people arrived, they crowded inside, saying, "Chief, where are we to sit? It is wet outside." At last, as the rain came pouring through the roof of the house, all the people cried aloud, "Chief, where are we to sit? Where can we go to be out of the rain?" They went from tent to tent, but it rained through them all. They went under canoes, but it rained through them also. Finally they saw a

¹ BBAE 59 : 285 (note 1).

² This name is the same as Old-One (see p. 120). As sun and moon are generally called by the same name in Okanagon and Salish dialects, it is not very hard to confound them. A tale of the sun in one tribe may be one of the moon in another.

³ JE 8 : 229, 330.

light, and went to it. It was in Toad's house, and inside it was quite dry. They crowded in. Then Toad jumped on Spoxani'tcElt's face, and sat there. At once the rain stopped. The people tried to pull Toad off his face, but did not succeed. The marks of Toad may still be seen on the moon.

10. THE WIND.¹

The wind used to blow hard all the time. The people had no peace, and many were hurt. Then Coyote made a snare and tried to catch the Wind, but Wind always passed through his snare. He made his snare smaller and smaller, and finally caught the Wind. Then he took away his power of hurting the people, and released it. Since then the wind has been as we know it to-day.

11. THE HOT AND COLD WINDS.²

Formerly the Earth was vexed with hot and cold winds, caused by the Wind people, who were striving with each other. The Cold-Wind people lived in the far north, and the Hot-Wind people in the south. The Cold-Wind people would press the bag in which they kept the wind in their house, and immediately a cold wind would rush out, and blow over the country. When it reached the Hot-Wind people, they became cold, and at once pressed their wind-bag, and a hot wind rushed north. When it reached the Cold-Wind people, they became sick, and they pressed their bag. Thus the conflict continued constantly between the two. Some one made peace between these people, or curtailed their powers. Therefore cold and warm winds blow as they do now.

12. HEAT AND COLD.²

Heat and Cold were two brothers, the former good-looking, and the latter ugly. One fall Heat travelled south, and then Cold made up his mind to kill the people. He made the weather so cold that most of the people died. Heat hurried back to save them, and made the weather so hot that he killed his brother, and the frost and ice and snow which he had made disappeared. It was then ordained that cold should not prevail long at a time, and should always be driven away by heat. We see the killing of Cold by his brother every spring.

13. THUNDER.

Thunder used to kill many people by shooting down large arrow-stones. When he wanted rain, he sang. A man went to his house in the high mountains, and tore up his dress, which was made of feathers.

¹ JE 8 : 330.

² RBAE 31 : 732.

After this the thunder was only able to thunder when it was about to rain, and could not kill people any more.

14. ORIGIN OF DEATH.¹

Once a woman had twin children² who fainted away. Possibly they only slept. Their mother left them in the morning; and when she returned in the evening, they were still lying there. She noticed tracks like theirs around the house: therefore she thought they must come to life and play during her absence. One day she stole on them unseen, and found them arguing with each other inside the lodge. One said, "It is better to be dead;" and the other said, "It is better to be alive." When they saw her, they stopped talking; and since then people die from time to time. There are always some being born and some dying at the same time, always some living ones and some dead ones. Had she remained hidden, and allowed them to finish their argument, one would have prevailed over the other, and there would have been either no life or no death.

15. STAR MYTHS.

(1) QÔ'ZQÔZT.³

Once Badger stole Coyote's favorite child. Coyote chased them; and as he was nearly overtaking them, they became transformed into stars.⁴ Coyote thus lost his child. A group of people who were looking on were also transformed into stars.

(2) SGWELKAI'LEN.⁵

Some women were cooking camas in an earth oven. The roots were nearly done, and the women sat down in a circle round the pit. Skunk went there to spoil the camas, but could not reach it, because the women encircled the pit. He sat down a little distance off to wait. As they were thus seated, they were transformed into stars.

(3) TEMEXA'.TCASQAT.⁶

Three brothers had a brother-in-law who was a Grizzly Bear. The youngest brother was a good friend of the Bear; but the other two

¹ BBAE 59 : 303 (note 1).

² Some say brother and sister.

³ Name of a group of stars, probably the Pleiades, and two stars near them. The Thompson consider the Pleiades to have been a group of people. Some Thompson Indians say they are Coyote's children.

⁴ It is supposed they transformed themselves.

⁵ Sgwelkai'len, a group of stars; seems to be the same as those called by the Thompson "The Women Cooking Roots." I think they are the large stars of Auriga and Perseus.

⁶ Temexa'.tcasqat, a group of stars, evidently the Great Bear, called by the Thompson "The Grizzly-Bear" or "The Grizzly-Bear and Hunters."

brothers disliked him, and said they would kill him. The Bear went off hunting one day, and the youngest brother was following him. The other brothers overtook them, and were about to shoot the Bear. The youngest brother called out, "Brother-in-law, they are going to shoot you!" Just as they were in the act of shooting, they were transformed into stars.

(4) ETSKO'.LKO.L.¹

Five men were making a bark canoe. One was at the prow of the canoe, and one at the stern. Two were working, one on each side of the middle, and one was standing between one of the end men and one of the side men. In this position they were all transformed into stars.

(5) TÊ'EQUŁ, OR TCATE'NENKWA.²

There was a lake (*tcate'nenkwa*), and a bird (*tê'equł*)³ on it. Some hunters went to shoot the bird. They shot it; and as it died, it spread out its wings on the water. Just then all were changed into stars.

(6) TCELÊ;KU'TSEN.⁴

Three men were running a race. While they were running, they were transformed into stars.

16. THE ARROW-CHAIN.⁵

The people wanted to go to the sky. They assembled, and shot their arrows upward. At last an arrow reached the sky, and stuck there. Then they shot arrows at the nock of this one, and gradually they formed a chain of arrows which reached down to the earth. My informants claimed this story used to be told often, but they had forgotten the details. Eagle and Coyote were mentioned in it. They thought Coyote was the one who shot the arrow that hit the sky.

¹ *etsko'.lko.l*, name of a group of stars; seems to be the same as called by the Thompson "The Bark Canoe." I think they are the stars of Orion.

² A group of stars, seemingly the same as called by the Thompson "The Swan," consisting of a lake, the swan, and the hunters chasing or shooting it.

³ This seems to be the name of the snow-goose. It is like a goose, but all white like a swan.

⁴ *Tcelê;ku'tsen*, name of a group of stars, probably the same as that called by the Thompson "Those who Race" or "The Runners;" or another group of three stars called "Following Each Other." The Thompson say "The Runners" were Elk and Antelope running a race.

⁵ RBAE 31: 864.

17. THE WATER-MYSTERY.¹

Once a number of people were dancing at a small lake near Cheney, in the territory of the Spokane. Suddenly they became aware of a strange smell; and one of them at once said, "That is .stsomkêstci'nt.² The man looked around, and all the people looked to where he was looking. They saw four men standing about an equal distance apart from each other. All wore buffalo-skins around the shoulders, hair-side out (and each had his hair done up so that it stood out to the side?). As the people looked, they disappeared, and four bushes grew up where they disappeared. These bushes were there lately, and probably may still be seen.

18. THE WATER-BUFFALO.

There was a water-mystery in the Cœur d'Alène Lake. It had horns like a buffalo, and is said to have been otherwise somewhat like a buffalo. Once a man was paddling his canoe along the shore in the dark. When opposite a place where a bush grows near the shore, his canoe stood still. He paddled hard, but the canoe would not move. Then he felt along the gunwales of the canoe, and discovered a horn holding the canoe on each side. He knew the Water-Buffalo had caught him. He asked him to let him go, and gave him a present. At once he settled in the water, and the man paddled away. Ever afterwards people were careful to pray, and make an offering at this place. The offerings were placed near the bush.

19. THE NKA'MEMEN WATER-MYSTERY.

Near the head of San Joe River is a lake called Nka'memen (Swallowing). When people look at it, sticks jump out of the water. Once two brothers came out on the ridge above this lake. They had been hunting, and were very thirsty. The elder brother asked the other to bring him some water. The younger brother refused, saying, "No one goes near this lake." The elder said, "I shall die if water is not brought to me." The younger then descended, drew some water quickly, and ran uphill as fast as he could. The water of the lake followed him. He put down his bucket alongside his brother, and ran down the other side. He looked back, and saw a wave rise over the top of the ridge where his brother was, and stand up there for a while. When it disappeared, he went back and found his elder brother drowned.

¹ Compare Utā'mqt stories of land-mysteries, and giants who change into trees, and *vice versâ*. The Cœur d'Alène believe in a race of dwarfs who walk upside down.

² A Spokane name for what seems to be a kind of dwarf, or supernatural being, frequenting some parts of the country.

20. THE WATER-MYSTERY OF THE UPPER SAN JOE RIVER.

One time long ago some women were picking service-berries a long ways up the San Joe River. Four sisters were among them. It was hot weather, and the sisters said they would have a swim. They saw a large fish out in the deep water. They said, "Let us see who can reach him first!" They swam out; and when they came near, the fish went down. The sisters also went down, and were never seen again. The other women said, "That was not a fish, it was the tongue of the water-mystery." Shortly afterwards some people were on a mountain near by where there is a small "mystery" lake. There they found on the shore the hair of the four sisters. They reported their find to the parents of the sisters, who went and took away the hair. The people thus learned that there was a water-passage between this small lake and the river, and that it was used by the water-mystery.

21. THE ROLLING HEAD.

Once there was a young woman gathering fire-wood. She made up a load, and, having attached her pack-strap to it, sat down to place it over her head. As she was about to rise with her load, she noticed a man's head on her dress. It said to her, "You must be my wife." She rose up, and the head fell off her dress. She went home, and the head rolled after her. She entered the lodge, and it followed close behind her. When she sat down, it rolled on her dress. She took it up, and thought she would decorate it with beads. She had put one line of beads from the back of the head to the brow, and was engaged in putting on another line around the head from ear to ear, when her sister came home. She was angry when she saw her beading the head. She told her to let it alone, and have nothing to do with it, but the young woman kept on beading. Then her sister struck her hand to make her stop. Therefore she did not finish the beading. The head staid with her as her husband.

VII. TALES FROM THE LOWER FRASER RIVER,
BY JAMES A. TEIT.I. TRANSFORMER STORY.¹

A TRANSFORMER came down the Fraser River from the Utā'mqt country. When he arrived at a creek a little west of Spuzzum, he saw a girl washing herself in the water. He asked her what she was doing, and she answered that she was washing herself. He said, "You must die," and transformed her into a rock, which may still be seen in the creek.

The Transformer came to Yale, and there he saw a man smoking. He asked him what he was doing, and he answered that he was smoking. The Transformer said to him, "You must die;" and the man answered, "Very well, but do not put me into the water. I want to remain here, so that the people may see me and talk to me, and that I may see them." When he finished speaking, he was transformed into a stone, which may be seen there. It is shaped like a man.

Near Yale the Transformer met a man who was hunting deer. He transformed both hunter and deer into rocks in the water.

A little below Yale he met some women who were making salmon-oil. He transformed them and their kettle into stones, which may be seen at that place.

He came to Hope, where he saw a man fishing. When the man saw him, he said, "Transform me into a stone in the water, so that my children the fish may swim over me." He transformed the man into a rock in the water, as he had desired.

Then he came to a girl who was hunting goats. She said to him, "Transform me on the mountain, so that I may look down and see what is going on." He transformed her as she had desired.

Then he came to Cheam, where two gigantic twins and their family were living. He transformed them into rocks in a cliff, and their children into small rocks at the base of the cliff.

Then he came to Chehalis, where he saw a man smoking. He told him that he must die; and the man answered, "Change me into a rock on the river, so that I may see the people passing. When people passing are good and offer me something, there will be no wind; but if they laugh at me, there will be a storm." People say they can hear the wind in this rock.

¹ This myth and the three following I collected at Hope, where interior influence is rather strong. Similar versions are said to be current among the Spuzzum Indians. The narrator was an old man who could speak some Thompson. — See RBAE 31 : 602.

2. THE DOG-CHILDREN.¹

Once there was a girl who lived near the mouth of the Fraser River. She refused all offers of marriage. At last a strange young man visited her at night and lay with her. She wondered who he could be, and made up her mind to mark him. She put red paint on the palms of her hands; and when he appeared the following night in the dark, she embraced him, leaving the imprints of her hands on his sides. She never went out of the house, but the next morning she went out to see if she could recognize the young man. The young men were playing, and called out, "Oh, see the girl! She has come to see us play." As she could see none of them with any marks, she went home. When near the house, she saw her father's large dog being fed by her mother, and on his sides were her hand-marks. Her mother said, "Who has been making a fool of the dog by painting his sides?" The girl was ashamed, went in, and cried to herself. In due time she gave birth to eleven pups, — five male and six female. One of the latter was half black and half white. The people were very angry. They beat the dog nearly to death, and left the girl and her children to die.

When they were gone, the dog became a man, and went into the woods, where he healed himself. The pups were hungry: therefore their mother went at night with a torch to dig clams on the beach during ebb-tide. On her return, when near the house, she heard the pups dancing, and singing, "She thinks we are dogs, but we are children." The black and white one was on watch, and warned the others of their mother's approach; so they all hastily donned their skins and kept quiet. She looked about, and saw children's tracks where they had been dancing. She said, "It is strange that you are dogs, and still you give no warning, nor tell when strangers are around dancing." The following night, when she went out after clams, she put her robe on a stick, tied her torch to another one by its side, and hurried home. The pups thought she was still at the beach, and kept on dancing and singing. She crept up stealthily, jumped over the one on watch, and seized the skins of the others before they could get them, and threw them into the fire. Thus they remained children, while the black and white one remained a dog.

Now, their father returned in the form of a good-looking man, and hunted for the family. He killed many goats and deer, and soon had great quantities of meat and fat. He put much fat into the caches of those people who had left some fish for the girl, and into the caches of those who had left nothing he put only bones. Now, the girl's grandmother pitied her, and sent Crow with some fish for her.² Dog-Man

¹ The Utā'mqt have this story. It agrees with this Stalo version in a number of points, while in others it is similar to the Upper Thompson and Shuswap versions. — JAF 25 : 316.

² RBAE 31 : 788.

gave Crow fat to take back to the old woman, and by this it became known how well off the girl had become. Then the people all returned, and were fed by Dog-Man. The ten children of the girl grew up to be handsome people, and they married among themselves.¹

3. THE FISH-MAN.

Somewhere near the mouth of the Fraser River lived a girl who had refused all suitors. After a while a man came to visit her, and lay with her at night. The girl said to him, "You must stay until daylight, and show yourself to my parents." He answered, "No, I am too poor. Your people would not like me." As he continued to come every night, the girl told her parents, and they were very angry. Then Fish-Man caused the sea to recede for many miles from the village. He let all the fresh-water streams dry up, and no rain fall. The animals became thirsty, and left the country. The people could get no fish, no game, and no water to drink. The girl told the people, "My lover has done this, because you were wroth with him and refused him." Then the people made a long walk of planks over the mud to the edge of the sea. At the end of this they built a large platform of planks, which they covered with mats. They heaped many woollen blankets on it. Then they dressed the girl in a fine robe, combed and oiled her hair, painted her face, and put down on her head. Then they placed her on the top of the blankets, and left her there. At once the sky became overcast, rain fell, the springs burst out, the streams ran, and the sea came in. The people watched until the sea rose, and floated the platform with the blankets. They saw a man climb up beside the girl. They stood up; and the girl called, "Now, all is well. I shall visit you soon." Night came on, and they saw them no more. In two days she came back, and told the people, "I live below the sea, in the fish country. The houses there are just the same as here, and the people live in the same way." She returned again with her husband, bringing presents of fish. She said, "Henceforth people here shall always be able to catch plenty of fish." Once more she came to show them her newly-born child. After that she returned to the sea, and was never seen again.

4. ORIGIN OF THE STURGEON.

There was a boy at Musquiam who was always crying. Whatever the people did for him, still he cried. One day his sister asked him what he wanted; and he answered, "I am crying for sturgeon." His sister went to the water, dived in, and came back in the form of a sturgeon, but she had elk antlers projecting from her cheeks, which were

¹ Some people say that the children were all grown up, and married before the grandmother sent the Crow with the fish present, and the people returned.

stuffed with goat's wool inside. She told the people that when they caught sturgeon, they must never put the bones into the fire, but must always throw them into the water. She returned to the water, and became a real sturgeon. After this the people fished and caught sturgeon. They gave some to the boy to eat, and he ceased crying. This is the reason that all sturgeon seem to be female.

5. THE DELUGE.¹

At one time there was a flood that covered the earth, and most of the people were drowned. When the waters rose, the people fled to the mountains; but some were overtaken and drowned on the way, and others were drowned on the tops of the lower mountains. All the land was flooded except the tops of a few very high mountains. Xäls and his wife and daughters escaped in a large canoe. They were chiefs. After paddling about for many days and nights, they became very tired. They drifted against the top of Qotse'lis Mountain, and there they made a hole through a stone, and moored their canoe by passing a heavy cedar-bark cable through the hole. Here they staid and gauged the increase and decrease of the water with stakes as marks. After flowing and receding several times, the water at last receded, and they cast off their canoe. The flood now subsided rapidly, and they found themselves in the Lower Fraser Valley. Some say they had drifted there from the south. Now all the water was gone, excepting some that remained in the form of lakes and ponds, filling up the hollows and depressions. After this Xäls travelled over the world, and taught the survivors of the flood how to act and how to work. He was very wise, and taught the people how to pray, and do every kind of work. He travelled among all the neighboring coast tribes.

6. ORIGIN OF THE .SXÖ'EXÖ'E MASK.²

Once there was a man named Xwiämä'ta,³ who lived at Union Bar. He had a sister called Swalstä't. He was sick with a loathsome disease. His nose and eyes were swollen. He had been sick a long time, and could not be cured. He became very sorrowful, and one day wandered away to a small lake called Qo'eqoea, near the Coquahalla River. As he went along, he tore up his blanket, and tied the rags to sticks.⁴ The people followed his track for some distance,⁵ and then gave it up, saying, "There is no use following him. He has no doubt gone very

¹ RBAE 31 : 586.

² RBAE 31 : 820.

³ A little east of Hope, near the mouth of the Coquahalla River.

⁴ Others say he marked the way by sticking arrows into the ground.

⁵ Some say they followed the signs to the lake, and, thinking he had drowned himself, returned.

far, and then committed suicide." He sat by the lake and spat into the water. The saliva descended through the water, entered the lodge of the chief who lived at the bottom of the lake, and fell on the stomach of his daughter, who at once became sick. Xwiämä'ta said to himself, "There is nothing to live for. I cannot get well. I will throw myself into the lake." He dived, and descended until he saw a ladder standing up, which led into the chief's house. He entered, and found the chief's daughter very sick. The chief told him that she was dying, and asked him to try to cure her. He cured her by scraping off the spittle, and at once she became well. In return the chief cured Xwiämä'ta's sickness. They were very grateful, and showed him the *.sxō'exō'e* mask. They said it was of very great value, and told him how to use it. They presented it to him. They promised to send it. Xwiämä'ta returned home, and sent his sister Swalstā't to fish in the lake. While she was fishing, the Water people attached the mask to her hook. She thought she had caught a fish. When she landed it and saw the feathers on it, she ran away in fright. Her brother sent her back. She wrapped it in a blanket, and put it in a large basket and carried it home. Then her brother showed it at dances.

The *.sxō'exō'e* mask had a feathered head, protruding eyes, feathered hands, and feathered feet and knees. It could only be used by people who inherited it. By intermarriage with people of Hope it was introduced among the people of Hammond. The people on the North Arm (near the mouth of the Fraser River) made war on the Hammond people, and stole their mask. After this they used it, although it did not belong to them; but they did not know the proper song and dance that belonged to the mask, which always was used when it was exhibited.

7. A MAN EATS HIS SISTERS' BERRIES.¹

Once there was a man who said to his three sisters, "I saw many *ali'la*²-berries down the river. Let us go down there in a canoe and pick them." They arrived at the place, and picked berries until they had filled one set of baskets. When they had placed them in the canoe, the brother said, "I hear enemies coming. They will kill us. All of you must hide." The two eldest sisters ran off into the woods; while he hid the youngest one in a hole, and covered her with leaves. Then he went to the canoe and ate all the berries, threw the juice over himself, and lay down in the bottom of the canoe as though he were covered with blood. The little girl peered through the leaves, and saw what he did. After a while the elder sisters returned, and, finding where she was hidden, asked her where their brother was. She told

¹ A version of this story is current among the Utā'mqt. — RBAE 31 : 705.

² Lower Thompson word.

them what she had seen, but they would not believe her. When they went to the canoe and saw him, they thought he was dead. They said, "The enemies must have killed him. See! he is covered with blood." The little girl answered, "That is not blood, it is berry-juice." They tickled his soles until he moved and began to laugh. They asked him why he had acted thus. He answered, "I longed for a good feed of berries." Then they filled the other set of baskets with berries and returned home.

8. THE GIANT.

Once a giant¹ came to Union Bar. The people were living in a large wooden house. The giant leaned his back against the side of the house, and shook it violently. Some men ran out to see what was the matter, and saw a man who was exceedingly tall. The people were afraid, but he did not harm them.

9. THE CANNIBAL.

There was a man who belonged to the mouth of the Fraser River. He was of great stature and strength, and often killed people. Whenever he went to attack people, his wife accompanied him. Once he came up the Fraser River as far as Hope, and from there he returned. He attacked many houses, demolishing them, and killing the inmates, both male and female. On this journey, as on all others, he returned home carrying the heads of his victims. He and his wife had heavy burdens. He never came back.

¹ Called saskets or slaleqam.

FOLK-TALES OF SAHAPTIN TRIBES.

VIII. SAHAPTIN TALES, BY LIVINGSTON FARRAND, EDITED BY THERESA MAYER.

I. COYOTE AND HIS SON.¹

COYOTE had a son who was a chief and a good man. He went up a mountain near Snake River. One morning he kicked a log, and fire came. (After that) it would burn to warm people. He used to tell the people to hunt deer. All considered him the greatest chief. He had clothes made of owl-feathers (?). Coyote's son had two wives, — Beetle (*tsälxtsälx*), who was black; and Duck (*huixkuyex*), who was white. Beetle had a son. One day Old-Coyote made a fire of willows. The sparks flew between the legs of the women. He saw their privates, and then he coveted Duck.

He resolved to kill his son. He told the women that there was an eagle with several young ones on the top of a tree. They immediately said that they wanted the feathers. Old-Coyote told his son to get the eaglets at once, since they would fly away in about ten days. The youth agreed, and they decided to go the next morning. They came to a mountain which was covered with trees. Coyote showed his son the eyry, which was on a tree that did not seem very high and was easy to climb. Old-Coyote said that he could not climb the tree, and sent his son, whom he told to strip off his clothes, so that they should not be spoiled. Old-Coyote wanted the clothes for himself. The youth started to climb the tree. He had gone a little way, when the old man winked his eye at him, and the eyry rose. The youth kept on climbing, and Old-Coyote winked again. The eyry rose still higher. The youth turned and scolded his father, who said he was just watching him. The youth kept on climbing until he was out of sight. The tree carried him up beyond the clouds, into the sky country.

He travelled about there, and saw that it was just like our earth. He gave up hopes of ever getting back; for when he had left the tree, it had shrunk back to its original size. After a while he saw a large tent with five doors. He approached it and opened one. As he did so, the people within shouted that it was cold. He tried the next door, and they seized their spears to attack him. He went to the last door, and again they tried to hit him with their spears. Then

¹ See p. 120, note 2.

he shouted, "Stop, grandfather!" They answered, "Our only grand-child is Coyote's son." — "I am he," he said. Then they welcomed him and gave him food. He told them his story. They promised to send him down. They had long ropes which were piled up in coils. They told him that they were making some more, and that it would take five days before they could make enough to reach down to the earth. Then they would send him home. It would only take him a few hours to get down. They asked him to fill the spoon with deer-tallow, which they would need to rub on their hands, which would be sore from letting him down.

At the end of five days they were ready to send him home. They had a spoon as large as a huge dish. They put him into it, and instructed him to roll over in it (whenever he felt that the spoon stopped¹). He did so, and went down through the sky. After a while he struck an obstacle. He rolled over as instructed, and went through that. Five times he struck obstacles, and passed them in the same way. They were the clouds through which he was passing. Finally he struck solid ground. He rolled over again; but when he found that the spoon did not move, he knew that he had reached the earth. He untied himself and went at once to hunt deer, as he had been requested. He killed some, filled the spoon with tallow, and pulled the rope as a signal that he had arrived.

In the mean time Old-Coyote had gone home, and had taken the Duck wife, whom he deceived by pretending to be her husband. He danced all the time, and told the people that he had persuaded his father to climb up. Most of the people believed him, because he looked so different. Duck actually thought he was her husband. Beetle, however, disbelieved him. She put reeds on her back, placed her baby on them, and went away.

She left the house with her rawhide tump-line dragging behind her. She cried all the time. Coyote's son followed her. He passed ten of her camp-sites. At the last one he found his boy's bow, which he took along. At last, when looking down over a hill, he saw his wife, who was carrying the child and crying as she went along. The boy saw his father, who showed him the bow. The child cried, "Father has my bow!" The woman told him to be quiet. "Your father is dead," said she. The boy, however, insisted, while she tried to silence him. By this time Coyote's son had caught up to them. He held her by stepping on her rawhide strap. She turned back to see what held her, and saw her husband. He said, "Don't strike the boy! You are hurting him." Then they sat down, and he related to her all that had happened. She told him how the people had missed him, because without him they did not kill many deer. They said, "All Coyote did was to run ahead to start the fire with fire-sticks."

¹ Added by F. B. in accordance with other versions.

When the man had heard all this, he told his wife to wrap him up in reeds, to place the boy on top of him, and to stop at some distance from the camp of the people. She was to inform him if the people caught a fat deer. "Close the tent tightly, so that it will not be possible to look in. Then go up and take away the fattest deer," he instructed her. In order to deceive the people, she kept on crying, because, as she said, her child was hungry. It was towards evening, and still she continued to cry. The people thought that the woman was crying differently, and became suspicious. "Go and see," some one said; "look through a hole in the tent-cover." Mosquito volunteered to go. When he began to pull at the flap, the woman hit him and drove him back. After that no one else dared to make the attempt, until finally Raven decided to try. He slipped in silently under the tent, and saw Coyote's son, who was eating. Raven recognized him, went back, and told what he had seen, thus proving that Old-Coyote was a liar. The old people gave orders to everybody to shout, "Coyote's son has come back!" It had been his custom to sing every evening, and Coyote imitated him. When the people were shouting, Old-Coyote asked what the noise was about. Duck was cooking a fawn. Now the people came near and yelled the news aloud. All heard it, Coyote as well as the rest. He pulled off his clothes, jumped into the fire, and cried over his boy. Duck was ashamed and turned into a duck. She went into the river, and has been there ever since.

From that time on, Old-Coyote was treated like a slave. Coyote's son decided to take revenge.¹ He went hunting on a ridge near Waka Lake, and came to a hill named Backbone (*Kupkup*). There, close to the river, he killed a fat deer. He butchered it and left it there. Then he went home and asked Old-Coyote to bring in the carcass. Beetle had painted a gut like a tump-line. They gave it to Old-Coyote to carry the carcass. When Old-Coyote reached the deer, he took a great piece off and ate it. Then he tied up the pack and started to carry it home. He had gone but a little way when the strap broke. His son told him to tie it together and go ahead. The strap broke five times, and finally he had nothing with which to carry his burden. He grew very tired. It was hot, and he could not go any farther. Then Coyote's son threw the backbone down the hill, saying, "Henceforth this shall be Backbone Ridge." Then Old-Coyote sat down ashamed.

(*Second Version.*)

Coyote had a son. He lived with him up on Snake River. The son had two wives. One was called Hū'ikūix (a kind of duck);

¹ From here on in JAFL 21 : 15.

the other, Tcālxtcāl̄x (a kind of beetle). Old-Coyote was in love with the Duck wife of his son. One day he said to him, "Let us hunt chickens in the mountains!" So they started out. Coyote shot a chicken, but by magical means he made it stay up in the tree. The son then prepared to climb the tree in order to get it. He took all his clothes off, and started up naked. He told his father not to look at him while he climbed. In spite of the request, Old-Coyote persisted in looking up. Every time he did so, the son was removed farther from the ground, until he was up so high that he could not get back. Old-Coyote then took his son's clothes and put them on. He left his own on the ground, and then went home, pretending to cry for his father.

He came to the house, and went to Duck's tent, for he wanted her for his own. When Beetle saw him, she was suspicious: she did not believe that he was her husband.

After some time the son succeeded in getting down. He started for home, and on his way met Beetle. She had a child on her back. "Let me have my child!" he called to her from behind. She looked back, and recognized her husband. She told him that Duck was living with Old-Coyote. As they approached the lodges, the people saw them, and shouted, "Coyote's son is coming back!" Everybody heard it. Duck jumped into the river and swam downstream. She was ashamed. That is the end.

(Third Version.)

Old-Coyote and his son, who was a great chief, were living together. Mallard-Duck and Beetle were the young man's wives. When the women were seated by the fire, Coyote saw their private parts. Those of Beetle were black; those of Mallard-Duck, white. Then he resolved to take possession of Mallard. He told his son that he had seen some young eagles at a certain place, and asked him to go along to get their feathers. They started out; and when they reached the place, Coyote told his son to take off all his clothes, even his ear-rings and moccasins, and to climb the tree. The youth climbed until he was out of sight. Then the old man took off his own clothes, put on those of his son, and returned to the camp.

As he approached, he began to cry, saying, "My father has gone up to the sky, and has taken all his power with him." Then he went to his son's tent. He said to Mallard, "My father told me not to leave you, but to stay with you after this." Old-Coyote danced every night, trying to get back his power.

As a matter of fact, Coyote's son did not care much for his Mallard wife, but preferred Beetle. With her he had a son. She became suspicious, and after a while recognized Coyote. She mourned for her husband; and when they moved camp, she followed behind.

Three days after Young-Coyote had disappeared, he came back. He overtook Beetle, who told him that his father was living with Duck. That night they announced that Young-Coyote had returned, but Old-Coyote was still dancing, and said the people were lying. Finally some one stood up and announced in a loud tone Young-Coyote's return. Then the Duck wife became ashamed and went into the water. She turned into a duck. Old-Coyote ran to his son and tried to give him his clothes, but his son would not take them.

On the following morning, as usual, they started on a hunt. Young-Coyote killed a deer, left the carcass where he had killed it, and returned home. He sent four young men — Wolf, Panther, and two others — with Old-Coyote for the meat. He instructed the young men to leave Old-Coyote, and on their way back to make marks with a flint across the ground every little way. When they arrived at the place where the deer was, the youths left Old-Coyote. He called to them, but they would not listen. They went right on, and at short intervals made gulches with their flints, as they had been instructed. Old-Coyote followed them. When he came to the first gulch, he saw a river below. He left his meat, and climbed down to take a swim before going on. He swam down to a riffle, went over it, and swam on, over riffle and riffle, until he came to Lewiston. He had forgotten all about his son and the meat he had left.

2. COYOTE LIBERATES THE SALMON.¹

Coyote knew of five girls who prevented the salmon from coming up the river. He went in that direction, and sat down to think out how he might obtain the salmon. He said to himself, "I will turn into an infant and float down on a bed of reeds. The women will take care of me and raise me until I know their customs." He proceeded to carry out his plan. When the girls saw the infant drifting on the water, they rescued it. The oldest girl said, "He shall be my son." She kept him; and when he grew up and came to be a young man, he saw that the salmon were kept in a pound. He cut a ditch and made a channel, which enabled the salmon to go up the river. He showed his mother how he had broken the dam. The women tried to kill him, but he escaped and came back home. Then he went down and freed all the people who were held captive in the form of fishes.

Old-Coyote was hungry.² He went down to the bank of the river and called to a fish to come out of the water. The fish did so, and Coyote killed it and cooked it. When it was almost done, he went to sleep.³ People came, and, seeing Coyote asleep, took the salmon and

¹ BBAE 59 : 301 (note 1); JAFL 21 : 15; this volume, pp. 6, 67, 70, 101.

² RBAE 31 : 674; this volume, pp. 68, 70, 102, 141, 143.

³ See pp. 5, 142.

ate it. They left the fat for Coyote. When he awoke and found all his fish gone, he determined to be revenged. He ate the remnant that was left, and then started to follow the thieves. He found them asleep. They had been cooking eggs. He ate most of them, leaving but a few. Then he took the yolks of some of the eggs and painted the thieves, — Fox, Wolf, Raccoon, and others. When he had finished, he went up the hill, lay down in the shade, and watched to see what would happen.¹

It was not long before the people jumped up and went to get their eggs. Not only did they discover that they had been taken, but they failed to recognize each other. Then they spied Coyote, who was laughing, and gave chase. Fox caught him; but Coyote struck him in the chest, saying, "Step aside!" Then he sat down and told Fox that he would always retain the marks that he had made.

Coyote went on eastward to free other people that were being held captive.

(Second Version.²)

He went down to the river to drink. He drank all he could hold, and still did not feel refreshed. So he stripped and swam way out in the river. Below this point there were a number of rapids. He swam all the way down the Snake River without once turning around. Finally he came to a dam. Five Swallow girls were living there, who owned the dam and a fish-trap. He turned into a little boy drifting down on a raft made of reeds and buffalo-skin. The girls were swimming above the dam, and saw it coming. They wondered what it might be. Coyote was lying there crying lustily. The girls had always wanted a child, but did not know where to get one. So they swam a race to see who should get this one. He winked his eye at the oldest one, who drew ahead and won.

They took him out, and were delighted to have him. "It is a boy!" they cried as they untied him. They had had him but two days when he began to eat. In three days he began to creep about and to talk. The woman slept with the child by her side. He felt of her head, and asked, "What is that?" — "My head," she said. He felt of her hair, and asked, "What is that?" She told him it was her hair. "My mother's hair," he repeated. So he kept repeating the names of the parts of her body — "my mother's breasts, my mother's belly," and so on — until he came to her privates. "That," she told him, "is for men." He cried out after her, "This is my mother's 'for men.'" So they continued down to her feet.³

The youngest of the girls knew that the baby was Coyote. Every

¹ BBAE 59 : 296 (note 4).

² Continuation of the story "Coyote and his Son," p. 135. See also p. 65.

³ Kathlamet (Boas, BBAE 26 : 135).

time she said so, he began to cry. Five days elapsed in this manner. On the sixth day they planned to go and dig roots. They decided to take the baby along. They took along water and food for him. After passing two terraces, they came to a place where they rested. They took out the water and food and gave it to Coyote. He ate everything, and drank all the water. Then he began to cry. "What is the matter with him?" they asked. He kept on crying for water. They went and brought him more. He quickly drank that and cried for more. The youngest then said, "Tell him to go and get it himself." They did so, and he crawled down the hill. When he reached the first terrace, however, he got up and ran. When he came in sight again, he got down on his knees and crawled; but after passing the second terrace, he jumped up and ran on once more. Soon he arrived at the house. There were stores of dried fish there. He ate all the food in the house. Then he tore down the dam in the river, digging around it. Soon the water began to come through. Then he immediately sat down, and called out to the girls, "Come down, the dam is broken!" The youngest one said, "I know that is Coyote's work." The fish were running up in shoals. Coyote had made a spoon just the size of his head. This he tied on; and when his mother hit him on the head, he did not feel it, and just laughed. He had some black paint, which he carried in bags.¹ He untied one of these, and immediately it became dark, so that they could not see him. Then he went up a hill, and called down to them to take care of his children, if he should have any. "The youngest one knew me," he said, "so perhaps she will not have a baby." Nevertheless he gave them all names.

Then Coyote led the salmon to the mouth of Snake River. His blanket was made of twisted reeds. He wanted some fish: so he went down to the river and called to the salmon, "I made you, therefore swim out to me." At once a salmon jumped ashore. He wrapped it in his blanket, but it jumped through and got away. Then he was puzzled, and did not know what to do. He arose and hit his hip.² Dung dropped out and turned into boys, who began to fight. He called to them, "Look out! Don't hit one another's eyes! Come here and tell me how to catch salmon!" The youngest said to him, "Go to 'Tūshe' (on Snake River) and get a club." He did as he was told, and came back towards evening. He went down to the river, and shouted, "I made you, come out!" Out jumped a salmon, which he clubbed on the head.³ Then he went to the shade and cooked it. When he had finished, he went down to the river and defecated. His dung turned into a large rock, which is there still. When he returned, he felt sleepy and lay down to rest. Five Wolves

¹ Kutenai (Boas, BBAE 59 : 145); this volume, pp. 142, 157.

² BBAE 59 : 294 (note 5).

³ See pp. 68, 70, 102, 139, 143.

smelled the fish.¹ They came close to the fire and found the salmon and ate it. They were careful not to awaken Coyote. When they had eaten it all, they cut open Coyote's anus, took out the gut, and cooked it for him. When Coyote awoke, he thought, "There is my fish cooking for me." He arose, but saw that nothing was left but the bones. When he saw the guts, he said, "My grandchild must have left these guts here." He took a knife and began to eat them. A bird saw him, and shouted, "You are eating your own guts!" Nevertheless he kept on eating. The bird called again, and he wondered what she meant. He felt behind him, and ran his hand clear up to his elbow. He found that there was but a little piece of his intestines left, which he put back. Then he hit his hip a second time, and the dung which appeared turned into boys, as before. All but the youngest went back into him. He told Coyote that the thieves were the Wolves and a Fox, who were cooking some eggs and had taken his salmon while he had been asleep.

Coyote was very angry, and started out to hunt the Wolves. He came to the place where they were cooking eggs. Not far away the Wolves were asleep. The eggs were done, and Coyote began to eat them. He did not eat all, however, but left six, one for each of the animals. He covered them up as they had been before. The Wolves and the Fox slept on. Coyote took some charcoal and painted their faces to make them look ugly. He painted Fox with the yolk of an egg, and put charcoal on the tips of his ears. When he had finished, Coyote went to a notch on the hill and waited to see what would happen. He carried five bags of black paint.

Soon one of the Wolves awoke and called the others. They went to get the eggs, and each took one. Coyote, way up on the hill, laughed to himself. When they went to get another egg, they found nothing but shells. They wondered what the trouble was. One looked at another, and said, "Why, what is the matter with you?" Then they teased one another about their looks. Fox was yellow all over. They soon came to the conclusion that this was Coyote's handiwork; and, indeed, there was Coyote laughing at them.² They gave chase, and Fox almost caught him. Coyote, however, said, "We are friends," and with that he opened a sack of paint and disappeared in the darkness. When it cleared up, he was on the other side of the canyon, still laughing. So they decided to leave him alone.

(Third Version.)

Coyote started on his travels from Waha Lake Hill, which used to be called Spine Hill (*Kup'kup'-taxsam*). When he came to Snake

¹ See pp. 5, 139.

² BBAE 59 : 296 (note 4).

River, he saw five girls swimming near the opposite shore. When they saw that he was watching them, they got up. He swam downstream, jumping up and down in the swift current.

As he swam along, he caught sight of five Swallows who lived at Dalles on Columbia River, where they had made a dam to prevent the salmon from going upstream. Coyote knew this, and turned himself into a child in a cradle, in which he floated down the river. The Swallow girls saw him coming, and he appeared to them as a crying infant. They thought that some one had been drowned, and that this was that person's child drifting down. They swam out to rescue him. They agreed that whoever succeeded in reaching him first was entitled to keep him. The eldest girl won. She took him, and they all went home.

The baby grew up very quickly. The girls used to go to the hills to gather roots. They used to play with Coyote. The youngest girl, however, suspected that there was something strange about him, and came to the conclusion that it was Coyote, and no real baby at all. The others did not suspect anything. One day they went out for roots. The infant cried for water (*ak'āts*). One of the girls told him to go and get water himself, since it was but a short distance away. He crept down the hill. When he reached the ravine and he knew that they could no longer see him, he stood up and ran as fast as he could. Then, when he came in sight again, he went down on his knees and crept like a baby.

At last he reached the hut of the girls, which was well stocked with food. Coyote helped himself. When he had finished eating, he began to tear down the dam, saying, "There shall no longer be a dam in this river. Many Indians will come here to live." When he had broken the dam, he shouted, "Mother, come down! Our dam is broken, and the water is gone." When the girls heard this, the youngest one scolded the others, and told them that the baby was none other than Coyote. Coyote ran off, and they started to follow him.

The salmon now crowded up the river. Coyote followed them. He called for one to come ashore. He wanted to catch it in his old blanket. The salmon knew that he had been the one to tear down the dam: therefore they spoke among themselves, and decided that one of their number should go and be caught. The blanket, however, was so old that it would not hold the salmon. Coyote tried repeatedly, but it tore every time. Finally Beaver advised him to get a stick and hit the salmon on the head. He killed it,¹ built a fire, put the salmon on to cook, and went to sleep.

As he lay asleep, five Wolves saw him and the salmon. They wondered how they could steal the salmon without disturbing Coyote.

¹ See pp. 68, 70, 102, 139, 141.

One of them suggested that they ask him whether they might eat the salmon. They put the question, and he replied, "Mmmm!" They interpreted this as meaning "Yes!" took the fish, and ate it.

Coyote was sound asleep. One of the younger Wolves went up to him from behind, slit up his anus, and cut out his bowels. Even then he did not awaken. Then the Wolves ran away. When Coyote awoke, he saw that his salmon was gone and that in its place lay his own guts. They were on a stick roasting over the fire, as the Wolves had left them. Coyote thought to himself, "My grand-daughter has been here, and has left some food for me." He began to eat, and liked them so well, that he said to himself, "My grand-daughter ought to have left more." He had not quite finished eating when the Wolves, who were watching him from the brush, called out, "You are eating your own guts!" Coyote heard what they said. He felt behind him, and his hand went right into the cavity left by his bowels. He took the piece of gut that was left and put it back. Then he gave chase to the Wolves, for he suspected them and was very angry.

He followed them up the river to the place where they lived. He found them all fast asleep. They had cooked eggs in the ground. Coyote uncovered the eggs and ate them all up, leaving but one for each of the Wolves and the other animals that were there. Then, while they were still asleep, he remodelled their faces, pulling out their noses, pushing in their cheeks, and making them gray, just as wolves are now. He rubbed Fox with the yolk of an egg, and gave him the color he has now. He made Skunk black and white. Then he went off a short distance and watched to see what would happen.

"Our eggs must be ready now," said the animals when they awoke. They sent Ground-Hog to see if they were done. Ground-Hog saw the egg-shell and an egg, and announced that all the eggs were cooked. The animals uncovered the oven, and found nothing but shells. While they were doing this, they noticed one another's faces, and made fun of one another, saying, "You look very curious." — "Look at Fox, he is all red!" and many similar things. Then they espied Coyote on the hill. He was laughing and making fun of them. They all ran after him. Fox was the swiftest, but he was Coyote's best friend. When he caught up to him, they sat down together and talked and laughed. Then they went on.

3. COYOTE AND THE GEESE.¹

Coyote went on up the river. He heard a noise, and saw what he believed to be a duck flying above him. It came nearer, and, as he turned around to look at it, it slapped him in the eye and stuck there. Only with the most strenuous efforts could he dislodge it. When he

¹ Variations contained in a second version are given in footnotes.

finally succeeded in removing it, he looked at it, but even then he did not know what it was. He threw it into the river and went on his way. After a while he heard the same noise, and was hit again in the same way. It required the same violent wrench as before to remove what had hit him. Then he threw it into the river. This happened four times. When it struck him the fifth time, he decided to cook it. He pulled it off, cut it up, made a fire of pine-cones, and broiled it on a stick. It smelled just like fat meat. When it was done, he tasted it, and found it tasted like cow-teats. It was a vulva that had struck him. He ate it all up. When he had finished, he regretted that he had eaten it. He was thirsty, and looked for water. Soon he found a good spring, and stooped over to drink. As he opened his mouth, all his teeth fell out; not a single one was left. So he went his way without any teeth.¹

He came to a place where five white geese had their camp.² They had flown over the river to hunt deer, and had left their pretty sister at home alone making clothes. Before leaving her they had told her that any man who chanced to come to their camp would be her husband, no matter whether he was old or young. Coyote came along; and when he saw the big tent, he peeked in through a hole. There he saw the girl sitting making fine things. He saw how handsome she was, and deliberated how to get in. He went back some distance, and by magic procured five eagle's feathers tipped with black, five fine dresses for men, and five bows and arrows. He left these outside and entered the house. He had previously made himself a handsome man with nice long hair. The girl received him and told him where to sit. She put her work away; and, after cooking food for him, she set it before him and gave him a fork made of bone. Coyote took a big piece, for he had forgotten all about the loss of his teeth. He could not bite it, and had to be satisfied with pounded meat.

When he had finished eating, he lay on his back and sang a song. Soon after he fell asleep. As he lay there, he moved about. His mouth was open, and the girl saw that he had no teeth. She took a set of teeth of a mountain-sheep and put them into his mouth. Then she awakened him. She gave him more food, and he found he could eat with ease. He said to the girl, "My teeth always do that, they grow while I sleep." He soon finished all she had placed before him.

Then he said to her, "Here are some clothes that I brought for your brothers." She thought well of his liberality, and told him that her five brothers would be home in the evening. Soon they heard them approach. The eldest came in and threw down his deer.

¹ An object strikes first his jaw, then his face, forehead, and mouth. He throws it aside. Finally he cooks and eats it, and loses his teeth.

² From here on see also JAFL 21 : 149.

Coyote thought what a handsome man he was. He told Coyote to move over, and Coyote moved closer to the girl. The second one came in, and the same happened. So with each one of them, until finally the fifth came in and told him to move still closer. By this time he was almost on the girl's lap. The eldest said, "Don't be mean!" Then Coyote married the girl.

The brothers considered Coyote a fine man. They were greatly pleased with the presents he had given to them. Coyote staid at home one day. The following day he wanted to accompany the brothers when they went hunting. His wife told him that the brothers were accustomed to hunt on the other side of the river, and they did not want him to go along because they were going so far that he could not follow them. The youngest brother, however, said, "Oh, let him come along!" They came to the river, where they took off their clothes and started to fly across. They told Coyote to utter no sound. Then they flew up into the air, while he clung to two of them. They uttered the goose-cry, and thus they crossed the river. It did not take long before Coyote began to scream. As soon as he did so, they all fell down. They rebuked him, and told him to keep quiet. They went on for a short distance, hunting for mountain-sheep and other big game. Soon a fawn appeared, and Coyote shot it. He skinned it and went down to the river, thinking that he had done enough. He took the guts and all with him. After having walked down along the bank a little way, he went in swimming. The Goose brothers came up to him to see what he had caught. They took the fawn and threw it into the river. The guts caught Coyote around the body. He was ashamed. Then the oldest brother suggested that they cross back. So they made ready their packs and prepared to cross. They put Coyote on top of them. They flew up and uttered their cry. In the middle of the stream Coyote began to shout, and they fell down fast. They told him to keep still, but he refused to do so. The youngest brother then said, "Let us drop him! It is Coyote."¹ They did so. When he was just above the surface of the water, he said to himself, "Be feathers," and he floated through the air gently. When he rose to a great height, he said, "Be a limb," and he fell again rapidly. He kept this up until he finally made a mistake, saying, when he was close to the water, "Be a limb." He fell, struck the bottom of the river, and killed himself.

The girl at home kept on sewing until she broke her needle. Then she knew that her brothers had killed her husband. She broke five needles before she laid down her work. Then she took the bows and arrows, put her heart into her little finger, and made ready to kill her brothers. When they came near, she began to shoot. They

¹ Coyote tries to imitate the motions and the cries of the geese, who then drop him.

shouted, "Don't be angry, your husband was Coyote!" She, however, killed three of her brothers, and spared only the two youngest ones. The younger one then said to the elder, "Shoot the end of her little finger." He did so, and so killed his sister.¹ Then they decided to leave the place.

They went on, taking along only their bows and arrows. They took no food with them, and had nothing to eat for fifteen days. The younger brother almost starved. His brother took his bowstring and the backing of the bow, both of which were made of sinew, and gave them to him to eat. Finally they came in sight of a large house. They went in. An old gray-haired giant was living there who had four grown daughters and a little one. The youngest girl's name was Winter (*xā'lp̄xa'lp̄*²). The house was full of ice and without even a little fire. The old man was stark naked. The privates of the girls were not covered. The four older girls had an underground house to themselves. They were working on beautiful clothing outside the house. Roots and other property were there too. The giant sent Winter to call her sisters. They were to cook for him. As she threw the door open, they shouted, "You dirty thing! why do you come here?" She delivered her message, and the sisters promised to come soon. They cooked a large dishful of food, which they gave to their father.³ While they were leaving, the little girl brought two spoons and ate the food with her father. Between them they ate it all. Then the old man sent Winter to her elder sisters to tell them to paint their faces. When the young men saw all this, they left.

Soon they came to another tent, which belonged to Summer. They entered, and saw an old man and a small girl in a fine dress. The house was very warm. The old man sent the girl to ask her sisters to cook a meal. They came and prepared five dishes of meat, — a very tiny one and four large ones. The brothers asked the old man and the little girl for some food.⁴ They were given spoons, and the younger one began to eat. He could not finish what was given to him. The elder one then ate, and was hardly able to finish what his brother had left. Thereupon the old man told the girl to put away the rest of the food for them.

The hair of the brothers was very much entangled. Therefore the old man sent the girl to call her sisters, who were to comb the hair of the brothers. She told them that the men had not been able to eat

¹ See p. 151, note 2.

² Said to be old language.

³ The sisters prepared mush, which the old man and the girl ate. Afterwards the old man sent the girl for the older girls, who beat her when they heard that the visitors had not been given any food.

⁴ They were given a small dish, which proved inexhaustible. In this version there is no mention of summer and winter.

all the food. Then the oldest two girls combed the hair of the elder brother, while the younger girls combed the hair of the younger one. So they had two wives.

The brothers made their home there. They built a sweat-house and repaired their bows, the strings and backing of which they had eaten. The old man told them that there were many deer in the canyons. They set out before daylight and killed ten, which they carried home. They went out to hunt every day, and had plenty of meat, part of which they dried.

The father of Winter sent her to Summer to find out whether the brothers had gone there. When Summer's youngest daughter saw her coming, she told her father, who said, "Why is that dirty girl coming here?" He placed a piece of meat near the fire. When Winter opened the door and entered, he threw the meat at her. It stuck to her exposed privates. She left the house biting off a piece of the meat. When she returned home, she found her father sitting in the house. She threw the meat at him, just as Summer had done to her. He picked it up likewise and ate it.

He decided, however, to wage war on Summer. He told his youngest daughter to summon her sisters. They drove her away with a stick, and refused to go. Therefore the giant and his youngest daughter prepared to go without them. They took a white bob-tailed horse made of ice, ice-spears, and ice-arrows. Ice was hanging all over their bodies. They came to Summer's house, the girl riding behind the old man. Summer saw a fog, and knew what was coming. When his daughter told him that they were close by, he shook his blanket,¹ and all the ice melted and fell off from their bodies. When they came nearer, Summer said to them, "You have no power. Take all the meat you want." They loaded their horse and went home.

That is the end of the story.

4. COYOTE AND THE SWALLOWING MONSTER.²

Coyote came back westward through Idaho. On his way he heard that a monster was swallowing the people. Coyote tied himself with a wild grape-vine in three different places, and then crawled over the mountains to see the monster. He hid behind a bundle of grass that he carried in front of himself. He had pitch and fire-sticks in his quiver. He met the monster at Kamiah. Then he mocked him, saying, "Itswē'tsix [that was the monster's name], let us swallow each other!" The monster was so surprised that he did not know what to say. He told Coyote to swallow him first. Coyote, however, said that he preferred him to begin, but finally he gave in and agreed

¹ The little girl used a deer's liver, the old man a deer's lungs, to drive them away.

² RBAE 31 : 687; also Spinden JAFL 21 : 14; this volume, pp. 17, 115, 117, 122.

to swallow the monster first. Coyote drew in his breath, and the monster could hardly withstand the suction. He said, "Doggone you! you are stronger than I thought." Coyote then said, "Now it is your turn." The monster tried hard to move Coyote, but he was tied fast. Coyote then tried a second time, and was able to move the monster a little. When the monster tried again, one of the ropes that held Coyote broke. The next time all the ropes broke, and Coyote was drawn towards the monster. He argued with him, because they could not agree on the way Coyote should enter his body. The monster tried to get him to go in through the anus or the ears; Coyote, however, insisted on going in through the mouth, and at last the monster consented. He opened his mouth, and Coyote went in. Inside he met Rattlesnake, who wanted to bite him. Coyote trampled him under foot, thereby flattening his nose, and reviled him for not biting the monster. Farther in he met Grizzly-Bear, and reproached him for not killing the monster. Finally he reached the place where the monster's heart was hanging. He stabbed it with his knife. The monster now tried to coax Coyote to come out. He refused, however, and proceeded to build a fire directly under the heart. Then he cut it. He ordered the people to get ready to step out before the monster should die. They went out, Coyote last of all. The monster may be seen at Kamiah to-day, and the heart is there too.

Then Coyote decided to cut up the monster and to divide it among the people.¹ Out of its feet he made the Blackfeet. The Crow, the Sioux, and the Bannock were all made out of different parts of its body. While Coyote was standing there, some one said, "What did you take yourself?" and he replied, "To be wise (?)." Then he called for water. He washed his hands and scattered the water, saying, "You shall be the Nez Percés, a small tribe, but you shall be the most powerful of all the people."

(Second Version.)

Coyote (*itcaiiaiya*) came from the west. He knew that there was a monster that was killing many people. He came to Walawa'maxe (a rugged and bare mountain). He climbed it and looked eastward. He stopped on the mountain for a time. He took some pitch from a tree, gathered some roots for a fire, and made five stone knives. Then he started towards Salmon River. If he had climbed the hills, the monster would have seen him: therefore he asked the hills to split open at the bottom and allow him to go through unseen.

Finally he came to White-Bird Mountain, on Salmon River. He tied a string around Mount Walawa'maxe, another one he tied to

¹ BBAE 59 : 289 (note 1); this volume, p. 122.

Seven-Devils Mountain, and a third one to still another mountain. When he had done so, he put a band of brush (?) grass around his head. Then he went up a hill and looked for the monster, which could see all over the world and could discern even the smallest objects. He knew that Coyote was coming, and was sore afraid. He had not seen him yet, but was keeping a sharp lookout.

Coyote looked over the edge of the hill, and shouted, "Let us have a sucking-match!" The monster was still unable to see him, and had not the faintest idea where he was. He was very much frightened. For a long time he did not answer: he was thinking what to do. Finally he said to Coyote, "You must begin." Coyote sat up and sucked. He shook and strained the monster. When he had finished, he told the monster to try. As soon as the latter began to suck, Coyote began to shake and jump. First the rope on Mount Walawa'-maxe broke, then the one on the Seven-Devils Mountain, but the third rope held. Finally it gave way. Then he flew toward the monster. As Coyote was being swept down the hill, he threw some roots on it, saying, "In the future the Nez Percé Indians shall come here to dig roots." Then he took some white paint and threw it down, saying, "In the future the Indians will get paint here." Then he threw down *kaus*-roots in the same way. Last of all he threw down camas-roots. Then he was swept into the mouth of the monster and down his throat.

Once inside, he went right to his heart. He found it covered with fat and grease. Other people were inside. He asked them, "Why don't you eat this?" Then he built a fire. The monster felt it, and called to Coyote to come out. "Come out! I will let you go," he said. Coyote, however, paid no attention. He told the people to be ready to rush out by way of the ears, eyes, and nose, and any other possible exit. He said that he would gather up those that were only bones and had been dead a long time, and take them out the back way. Then he cut the heart with his knives. The monster roared to him to come out, but Coyote merely went on cutting. One after another his knives broke. He had almost finished cutting out the heart when the last one broke: so he took the heart in his hands and tore it out. Then everybody rushed to get out at the different openings before the monster died. Coyote was the last one to leave. He threw the bones out the back way. So they all managed to get out. Though the trees were blooming, they did not know what season it was. Still they rejoiced greatly.

Coyote now began to butcher the monster. He threw the skin to Montana, and said, "This shall be the Blackfoot Indians, and they shall be tall, stout men." The other parts of the body he threw in different directions, and thus made the different tribes. After the body had been entirely dismembered, Fox, who was watching him,

said, "You have done nothing for the place where we are now living." There was some blood left on his hands and on the ground. Coyote sprinkled it over the place, saying, "This blood shall be Indians in the future. They shall be good warriors and strong, but they shall be few in number." These were the Nez Percé Indians. After this he spoke to the people, and told them that all the country about there would be occupied by Indians, some of whom would be friendly, and others would be hostile. Then everybody started home.

5. COYOTE'S WARS.¹

Coyote was travelling upstream. He heard a noise like the sawing of wood. He stood still and listened. Two Humming-Birds were there, the only living things about. They said to Coyote, "Let us have war!" Coyote heard them, and, throwing his bow and arrow down in front of him, replied, "That is what I have been looking for, a fight." With that he jumped about. He ran up the ridge toward them; and they came down the canyon, and rushed at him from both sides. They killed Coyote, and told him that he was to be nothing but Coyote. They dragged him to the river and threw him into the water.

He floated down the stream until his body drifted ashore. Magpie saw him lying dead, and began pecking at his eyes, which awakened Coyote. He said to Magpie, "That is not right. I was just dreaming about getting some girls at the head of the canyon." Magpie replied, "There are two Humming-Birds up there who kill everybody, and they are the ones who killed you. They were put there when the world was first made. Listen to what I tell you now! Return the way you came. Make yourself an old man, and, should they say anything to you, tell them to kill you because you are tired. When they come up over the hill, there will be two white sticks with two white feathers on them on the top of the hill. These are their hearts.² Take the canyon trail and run as hard as you can toward the sticks. Keep going until you get them. Then take hold of the poles, break the feathers, and thus kill them. That is the only way to destroy them." Coyote answered, "That is what I thought."

He transformed himself into an old man and went off, in accordance with Magpie's instructions. He met the Humming-Birds, who said, "Let us have war!" — "Come down and kill me," was Coyote's reply as he lay down on his back. When they started towards him, he ran up on the other side, and was half way up when they got down. They turned, and saw that he was fairly close to the two poles. They

¹ See p. 180.

² Tillamook JAFL 11 : 38; Takelma UPenn 2 : 141; Yana (Curtin, Creation Myths 318); Chilula UCal 10 : 353, 367; Ojibwa B Arch S 5 : 12; this volume, p. 147.

started after him. When he reached the two poles, they had almost caught up with him. He seized the poles, however, broke the feathers, and thus killed both of them. Then Coyote said to the Humming-Birds, "There are other people coming. Hereafter you shall just be pretty little birds, and not kill people."

He continued his journey up the river.¹ Soon he heard a woman. "Whoever you are," she said, "come and lie with me!" When he came up to her, he saw that she was a handsome girl. She had in her hand a forked white stick. Coyote asked, "Grandchild, what do you want?" She told him to look down and he would see a big mountain-sheep. As he stooped down to do so, she pierced his neck with her forked stick, pushed him over, and killed him. She went to see whom she had killed, and saw that it was Coyote. She was afraid that his decaying body would smell, so she threw it into the river. It floated down and drifted ashore at the same place as before. Magpie pecked at his eyes and cured him. Coyote told him that he was dreaming about some woman, and Magpie told him that the woman had always been there to kill everybody. "When she does so again, climb up to her; and when she tells you to look, ask her to come down because you are tired. Then push her over and kill her. She is a mountain-sheep." Coyote answered, "That is what I thought." He went up, listened, and heard her calling him. He climbed up and pretended to be tired. He asked her for the stick. "Now, grandchild," he said, "show me where to look." She stepped to the bluff; and when she looked down, he knocked her head off and killed her. "That is easy," he said, "but hereafter when people come, they shall eat you, for from now on you shall only be a mountain-sheep."

Coyote now resumed his way upstream.² It was not long before he met a woman who called him: "Come and lie down with me!" He looked at her, and saw that she wore a fine dress down to her waist. The girl stood on the hillside. Coyote climbed up to her. When he reached her, he asked her what she had said. "Lie with me," was the answer. When he obeyed, her sexual organs bit and killed him. The girl then dragged him to the river and threw him in, as the others had done. He floated down to the same place as on the previous occasions. Magpie found him and revived him. "You brown-eye!" Coyote said, "why are you running about here? I was just getting some girls from the head of the canyon." — "That was the Mussel who killed you," Magpie said. "Go back and take a

¹ See p. 116.

² RBAE 31 : 809 (No. 11).

bone with notches in it, and then, when she lies down, run it into her and pry her open." — "That is just what I have been thinking of doing," Coyote informed him. He went back, and the girl called to him as before, "Come and try me, whoever it is that is going up there!" Coyote went to her and killed her, as instructed by Magpie. Then he dragged her to the river and threw her in, saying, "You shall never move about again. You shall be called Mussel, and people shall eat you. Soon other people will come."

He went on up the stream. He came to an opening where he saw a fat girl. She had red paint on her dress. Coyote asked her, "Why are you sitting there?" All she answered was, "Ū ū ū!" She could not say anything else. Coyote then thought he would take her along. "Must I carry you on my back?" he asked. Her reply was, "Ē ē ē!" He lifted her up; and when he was ready to put her down, he said to her, "Let go! Here is a good place to stop." The girl, however, only tightened her hold until she choked Coyote. She recognized him, and threw him into the river. He floated down the stream until he came to Magpie, who revived him as before. Coyote said to him, "What are you waking me up for, just as I was getting the girls?" Magpie told him, "That was a leech. She has been there always. When you go back, she will be there. Ask her if she is cold, and she will say, 'Ē ē ē!' Then make a big fire, take a stick, and burn her." Coyote said, "That is just what I have been thinking." He went up, reached the woman, and said to her, "My cousin, I see you are still here. Are you not cold sitting in the spring?" — "Ē ē ē!" was her answer. He gathered a load of wood and made a big fire. Then he pulled her toward it, and with a long stick pushed her in. When she tried to crawl out, he pushed her back and killed her. Then he said, "Your name shall be Leech. Sometimes you will get on to children and crawl into them, but not many will die from your bites. Good people are coming, and you shall not harm them."

That was the end of Coyote's journey.

(Second Version.)

After Coyote had cut the channels in the falls (probably at Dalles), he went east, and found that all the people had crossed the mountains into the buffalo country. So he followed them. After some time he came to a place where a dog was barking.¹ A young woman stood near by. When she saw Coyote, she shouted, "Come here, and shoot that wounded deer!" He went up to her, and asked, "What do you

¹ See pp. 116,

want?" She replied, "I have wounded a mountain-sheep and cannot get him. Come here, and I will show him to you." Coyote went up closer, and leaned over the cliff to see. Then she pushed him over with a forked stick that she had in her hand, and killed him. She ran down and said, "Why, that is Coyote!" She dragged him down to the river and threw him in, and took up her former place. It was her habit to kill people in this way.

Coyote floated downstream until he was caught some distance below. Magpie came along and began to peck at his eyes, thus waking him up. Coyote said, "What are you doing, you rascal? I was dreaming. Why did you not leave me alone?" Magpie answered, "Nonsense! That young woman is always killing people. She has killed you. The only thing to do is to borrow her stick when she calls you again. Then ask her where to stand; and when she bends over to show you, push her over and kill her."

Coyote went up the trail. He reached the place where the dog was barking, and the young woman called him as before. He went to her. This time, however, he did as Magpie told him, and pushed her over. She fell half way, and then started to fly. Coyote saw that she was the Butterfly. He told her that thereafter she was to be only a common butterfly, and that children were to play with her.

Coyote went on. Soon he met a woman on the trail. They sat down together. Coyote told her that he was following the people. She asked Coyote whether he had anything in which to carry food, for then she would give him some. Coyote spread his blanket, and she untied her bundle. She put something in his blanket and went on. When he was gone, he looked at what she had given him, and found that his blanket was full of lice. Coyote jumped up and shook them out. Then, after washing the blanket in the creek, he went on.

Soon he met another woman. They sat down, and the woman offered to give him food. He spread his blanket. She put something into it and went on. When he opened his blanket, he found the woman's excrements in it. He ran to the creek, washed it, and went on.

This happened four times. The fifth time when the woman promised him food, he hesitated, but finally spread his blanket for her contribution. When he looked, he found that she had given him dried buffalo-meat. He ate some and ran as quickly as he could, trying to head her off. He sat down on the trail to make her think he was another person. He said to her, "Did you meet anybody on the trail?" — "Yes," she replied. "Not far from here there are some more people," said Coyote. "They all look like me. They are

powerful shamans." The woman gave him some meat. When she was gone, he ran on over the hill and headed her off as before. This happened four times. The last time she passed him without stopping. Coyote followed her, struck her with a rock, and killed her. Then all the meat disappeared, not only what she had, but also Coyote's caches. He was discouraged, and went on.

6. COYOTE AND THE LOG-WORM.

This is the same story as JAFL 21 : 16. The Worm's song is not given. Coyote takes first one poker, then another. He ties the rope over the doorway like a net. When Magpie pecks at Coyote's eyes, the latter says that he had been just about to take a girl at the head of the canyon. Magpie tells him that he has been killed by Worm, who had always lived there. After receiving advice, he says, "That is just what I thought of doing." The monster became a woodworm.

7. COYOTE AND CRANE.

Coyote continued his travels up the river, and met a man with long legs, who stood in the middle of the current, catching fish with a long pole. A pile of fish lay on the bank of the river. Coyote spoke to him, but the man did not answer. He kept on catching fish, which he strung up. Coyote asked him for a fish, but his request was refused. He asked a second time, and this time the man mocked him, repeating Coyote's words: "Give me one." After a while the man started to ford the river. Coyote, who was very angry, threw a rock at him, hit his legs, and broke them. The man floated down the river; and Coyote called after him, "Your load was too heavy and broke your legs!" The man repeated the words after him. As he was sinking, Coyote spoke again; but when the man tried to answer, all that could be seen were bubbles on the surface of the water. Coyote said, "Henceforth you shall be a crane (*mū'k'ā*), and people shall make fun of you. From now on, when a man kills much game, he shall give others some."

8. THE EYE-JUGGLER.¹

Coyote was travelling, and heard some one singing, "Come back, my eyes!" (*in silutsāā!*). Soon he saw Wildcat (*kahap*)² playing ball with his eyes. He said, "I wish I could do that! If I could do that and do it at Qualp (a place in Washington), I should do great things." Coyote decided to try. He went into the woods. When he tried to take out his eye, it hurt so that he screamed. Finally he succeeded in removing it. He threw it up into the air and called to it to come

¹ BBAE 59 : 302 (note 1); JAFL 21 : 19.

² According to others, the small bird *kekenu*.

back, and it dropped back into its socket. "Now I can do it," he said to himself. Wildcat heard him, and, knowing it was Coyote, took his horn (*kapatkā'x*), and, when Coyote threw his eye up again, he knocked it out of the way, so that it did not return. Coyote called several times, but the eye did not come back. Coyote now said, "My eye must be near. If I take out the other one, they will both come back to me." So he took it out and threw it up. Both came back. "That's a fine trick," Coyote said. Now he threw both at the same time. This time Wildcat knocked both away, and Coyote became totally blind.

Here follows the story of the origin of the Elbow-Baby (*Katsainomiats*). The man whose eyes he tears out cries, "Ane, ane!" and becomes the cat-bird (*awexuox*).

When Coyote came to a tent, he found an old woman living there. He listened outside, and heard her sing about Coyote's eyes. "It is a good thing he lost his eyes," she sang. Coyote then went in, and saw the woman grinding seeds. She ground them very fine. "What are you singing about?" Coyote asked. "Coyote lost his eyes," she said. "That is why I am singing. People are gathered here from all over, dancing about Coyote's eyes. My grand-daughters have gone there. They will come back to me soon." The woman then gave some seeds to Coyote, who said to himself, "I must kill this old woman." To her he said, "I must go out a minute." With that he went out to get two stones. When he returned, he said, "I am glad Coyote lost his eyes." Then he hit her on the head with a stone and killed her. He took his knife and skinned her. The body he hid outside. All the meal and seeds he cooked and ate. Then he put on her skin and clothes and assumed her shape.¹ He kept on pounding the meal and seeds until towards evening he heard a noise. The oldest daughter came in, then the next younger, and the others in order, the youngest one coming last. She looked at Coyote and recognized him. She decided that he had killed her grandmother. The other girls said to him, "You are not grinding the seeds properly. The meal is much too coarse." — "My legs hurt," answered Coyote. "I was shot in the thigh a long time ago, and it hurts so that I cannot do much pounding now."

Soon after this the girls went back into the tent, and, being tired, went to sleep. Coyote went over to them and put his hand on the privates of the four elder girls. As he approached the youngest, she awoke and kicked him. She knew he was Coyote, and asked him, "What are you doing?" At this the other girls awoke, too, and rebuked her for acting so toward her grandmother.

The following day they said to her, "Grandmother, they want you at the dance to dance about Coyote." Coyote replied, "I am so

¹ BBAAE 59 : 302 (note 2).

weak, I doubt if I could get there." — "We will carry you," the girls said. The oldest one carried him first. She lifted him on her back. Coyote then told her to raise up her dress and let him slide down lower on her back. With that she felt him touch her, and dropped him. To the others she said, "I did not mean to drop her." The next one tried to carry him, and the same thing happened; and so with all four of them. Then they told the youngest that she must do her share. She refused, however, so the oldest tried again. When they reached the hill and could see the houses, Coyote said, "I can walk from here on."

When they arrived at the place, they heard a loud noise and saw the people dancing. There was another Coyote at the camp. This one, when he caught sight of them, called out, "The old woman is coming to dance with us!" The disguised Coyote began to dance and sing, and forgot all about his lameness. "Where are Coyote's eyes? Let me have them!" he said. "Let her have them!" some one said. The people crowded together and made room for her to dance. As soon as he had his eyes, he took out the other ones and put back his own. Then he took off his disguise and ran away. The people wondered at first. Then they saw they had been deceived, and pursued him. Fox caught up with him. Coyote then scattered some of the black paint that he had, and it grew dark.¹ The pursuers lost their way, while Coyote sat on a hill a little way off. When it cleared, they gave chase again. Coyote eluded them, as before. This happened five times. At last they grew weary and gave up the chase. So Coyote got his eyes back. Later on he went back and gave names to the children of the girls whom he had deceived.

9. THE RIVAL SUITORS.²

Coyote was the leading man in a certain village. Eagle was the second in rank. There were two brothers who lived some distance away. They were great hunters and very wealthy. They were honored by all, but preferred to live by themselves. The older one was married. His name was Walaetitsa, his wife's name was Tī'ptī'-ptīē'ya (a small bird). The younger one had a dog, the Grizzly-Bear (*xā'txāte*). She was in love with the younger brother, who, however, paid no attention to her. One day the younger man said to his brother, "My arrows are broken, I want to get some wood for shafts. You may go hunting alone to-day." So the elder brother set out by himself. The younger one cut sticks, made several arrows, and put them near the fire to dry.³ While he was working, his sister-in-

¹ See pp. 141, 142.

² A second version is given in the following footnotes.

³ He cut a stick for burning the feathers for his arrows.

law¹ called him from outside: "Come out and shoot this little bird for me!" He refused, saying, "Why do you want the bird?" She coaxed him; and finally he went out, shot the bird with a broken arrow, and threw it at her, saying, "There is the bird. What do you want it for?" Then he went in.

Soon he came out again to cut more arrow-sticks. While he was gone, his sister-in-law went in and scratched her face with the claws of the bird. Then she lay down. The young man's dog saw the whole performance. When her husband came home and saw her lying there, he asked, "What ails you?" She did not answer, and he asked again. Finally she replied impatiently, "See what your brother has done to me! He tried to force me; and when I resisted, he scratched my face." The grizzly-bear dog lay there and watched, and heard everything. The man turned around, and, seeing the boy's arrows, broke them and threw them into the fire.

The young man now came in and asked, "Where are my arrows?" No one answered, and he asked a second time. Still there was no answer. Then he saw the ends in the fire. Finally his brother spoke, and said, "So you did not want to go out hunting this morning, did you? You wanted to force your sister-in-law." The boy got up and took his bow and arrows,² and went out. His dog followed him.³ He left the house and wandered off on his travels. He crossed five mountains. The fifth mountain was very high. Here he undressed, and told the dog to stay below and wait, while he climbed a tree. He climbed higher and higher until he was out of sight.⁴ The dog waited at the foot of the tree several days, howling all the time.

His brother now began to reproach himself. "What have I done?" he said. "I have wronged my brother." He went out and followed his trail. When he had crossed three of the mountains, he heard the dog howling. As he crossed the fourth, the sound became much more distinct, and soon he came to the place where the dog was. He approached him,⁵ and the dog growled. Then the man spoke, and said, "O dog! where is your master?" The dog did not answer, but acted as if it wanted to kill the man. Walaetitsa begged and begged, until the dog finally said, "You cruel man! You have done wrong. My master has left me, and I am here alone." Walaetitsa asked again, "Where is your master?" The dog at last replied, "He has ascended the tree, saying he would not come back. He has gone for

¹ She was cleaning hides outside.

² Two arrows that were left.

³ He tried to send the bear-dog back, but it insisted on following him.

⁴ He climbed into the sky and entered Spider's house. He never came back. The Bear waited for him, and finally decided to live in the mountains. See p. 120.

⁵ He asked the Bear four or five times about his younger brother. Then the Bear answered.

good." Then Walaetitsa said to the dog, "Tell me, how did it all happen?" The dog said, "I was lying outside, and heard your wife calling my master to shoot a bird," and he proceeded to give an account of everything that had taken place, — how she had scratched her own face, and how his master had done no wrong. "If that is so," Walaetitsa said, "I shall leave you here as a grizzly bear. You shall kill people when you must, but not always. I shall go home and kill my wife, and then go to the village to live." With that they parted.

Walaetitsa approached his home, and saw his wife outside dressing a skin. He drew his bow and arrow and aimed at her. "Are you going to shoot me?" she asked him, laughing. He did not answer, but merely drew his bow and killed her.¹ Then he went into the house, swallowed all his fine things, and went to the village. Walaetitsa was a rather large man; but when he had swallowed all those things, he became very small and extremely ugly. He and his brother had been the best-looking men in the village.

He went to the village,² and came to the first water-hole in the ice. He was almost naked. Some young girls were there drawing water. When they saw him, they asked, "Who are you, little boy?" He answered, "I am Walaetitsa." At this they laughed and scoffed. "You do look like Walaetitsa," they said. Then they went on home. He came to the second water-hole, and the same thing happened. The girls pushed him over³ and spilled water on him. He received the same treatment at the third and fourth hole. As he came to the fifth hole,⁴ a young girl, Eagle's daughter, was just coming down. She asked him, "Who are you?" He replied, "Walaetitsa." The girl said nothing, but went up and told Walaetitsa's grandmother, "There is a boy down there who says he is Walaetitsa; he must be your grandson." The old woman went down and brought him up.⁵ She asked no questions, for she knew what had happened.⁶

On the following day Eagle called Coyote,⁷ and said, "I am going to give my daughters in marriage. I shall place two eagle-feathers on top of the highest tree, and whoever hits them with his arrows shall have both girls as wives. Go out and announce my offer." Coyote obeyed, and the young men prepared for the contest. They

¹ He shot her twice.

² The farther he went, the uglier he became.

³ They kicked him.

⁴ Near this hole lived an old woman and a pretty girl. The boy was nearly frozen.

⁵ She sent the girl to bring him.

⁶ The boy was so stout that he used to fall over himself. The old woman made bow and arrows for him from deer's rib. With these he killed birds. He was the laughing-stock of the village.

⁷ BBAE 59 : 292.

met at the place designated. Two feathers¹ were placed on the highest tree; and Eagle announced that if any one hit both feathers, he was to marry both his daughters; if he hit only one, then he was entitled to only one of them.

Walaetitsa was playing outside with his little bow and arrow. The young men shot at the feathers, but none could hit them. Coyote was there looking on. In the afternoon Walaetitsa passed by; and Coyote said to him, "Little boy, shoot at those feathers." Walaetitsa aimed at them, but did not shoot. He continued to play and jump about. Coyote said again, "Shoot at them." Thereupon the boy did shoot, and knocked down first one and then the other. Coyote shot at the same time, and claimed that it was his arrow that hit the feathers. The by-standers, however, testified that the boy had been victorious. As soon as he had hit them, the boy ran to his grandmother's tent.

Eagle called his daughters, and said, "You heard my promise. Now, go and be the wives of the boy." They set out, the elder one in the lead. When they reached the old woman's tent, she looked in and saw the dirty little boy jumping about inside. She said to her sister, "That is horrible. I am going back." — "But it is father's command," remonstrated the younger one. "Just look in," her sister replied. "He is dirty. I am going back to join Raven. I shall not obey father." — "Then go alone," said the younger girl. "I shall stay and obey father." So she went in. When she entered, the boy jumped aside, and said to his grandmother, "What does that girl want?" — "She has come to live with you," the old woman answered. With that the boy crawled into his grandmother's blanket and slept with her. The young girl slept alone.

On the following morning Coyote² announced that all the young, newly married people would have to go out hunting buffalo, and that they were to get ready. He expected that the boy would not be able to go.

That same morning, when the boy got up, he said to his grandmother, "Tell that girl to go back home to-day, and not to come back until this evening. She is to make me a pair of moccasins, and take the measure for them from her father's feet. She is to bring them with her when she returns." The grandmother gave the girl all her husband's instructions.

Then the boy said to his grandmother, "Put out the fire in your tent." When she had done so, he said, "Now tie me by the leg, and

¹ The daughters were perched on the tree. The people were to shoot a feather off each girl's body. Coyote tried, but could not shoot high enough. Coyote asked the boy to shoot; and when he hit the bird, Coyote claimed that he had asked him to shoot for him. Fox replied that he was lying.

² The chief announced that they would go hunting buffalo.

fasten me to the tent-pole head down. Then sit outside, and let no one come near until I tell you." The old woman obeyed his orders implicitly. She hung him up as directed, and then sat down outside. After some time he called her. She came in and cut him down. He had spilled all the things that he had swallowed. Then he said to her, "Now make a new tent. Put all these goods into it. I will go and take a bath.¹ When you have finished, throw the old clothes away and call me." So he bathed and dressed up. When the old woman had finished, she called him. He came back, and found everything changed. The people saw the new tent, and wondered at it, saying, "It looks like Walaetitsa's tent."

The girl, in the mean time, had gone to her father's home. When she arrived there, she told her father that her sister had not obeyed him, but had gone with Raven. Her own husband, she went on to say, had told her to make a pair of moccasins according to her father's measure. She proceeded to do so; and while she was working on them, her sister came in and mocked her, saying, "Why not make baby moccasins? Did you sleep with him?" — "No," she answered, "he slept with his grandmother." — "How can you go near him?" her sister persisted. "Better come with me." — "No, I am satisfied," was her answer.

Evening came; and when she returned to her husband's home,² she saw a large new tent next to the old one. When she came closer and looked into the old tent, she saw nothing but wood. The old woman called her into the new tent. "This is your home now," she said, "and that is your husband." The girl did not recognize him, and had to be re-assured. "Don't be afraid," the old woman continued, "and don't be ashamed. Your bed is over there. This is your new home." So the girl came in, and had food and new clothes, and that night she slept with her husband.

Next morning, before day broke, he said to her, "I am going out to-day, and I want you to meet me with some water. I shall be very thirsty. I have a long way to go." So he left. Walaetitsa was the first to be ready for the buffalo-hunt that had been announced by Coyote.

He went on ahead, and found buffalo-chips, which he piled up. Then he walked and ran around them, and soon the chips began to move and shake. They turned into buffalo, and he drove them toward the camp.

¹ He sent her to get water. Then he washed, and put on his good clothes and his ear-rings.

² She heard a noise in the tent, and thought the people were making fun of her husband. She looked in through a hole, and saw a handsome man. The old woman called her, and said, "This is your husband." He gave the girl fine clothes, and told her all that had happened.

Raven had told his wife to bring him water too. The two sisters met while the buffaloes were moving. The elder one asked, "Where are you going with that water?" — "To my husband," was the answer. Her sister laughed, and said, "He is probably playing at home." Just then they saw a handsome young man approach. The elder girl said to her sister, "How would you like him to be your husband?" She replied, "That is my husband." Her sister sneered and jeered. When she was finally convinced, however, she said, "Let me give him my water too." The younger one allowed her to do so. She ran forward and held out her cup; but Walaetitsa struck it to one side, and would not drink. She became angry. Then his wife came, and he drank. They returned, and he killed the two fattest buffaloes right by his father-in-law's tent. He cut them up, and told his wife to take the best meat to the old man.

Raven had gone ahead and picked up the buffalo-heads. He had given these to his wife to take to her father. While Eagle was examining the heads, the younger daughter came in with the best portions of the meat. She said to her father, "Throw those heads away," and she carried them outside. As she did so, she met her sister coming with another head. When the latter saw what was being done with her contribution, she grew angry and went away.¹

At that time Raven controlled the animals.² He was very angry because his father-in-law did not accept the heads he had sent. He left the village with his wife, and took all the game-animals with him.³ A famine ensued. Walaetitsa was the only one who could get meat. At last Raven visited them to see if they were starving. They tried to catch him, but were unsuccessful because he was so white. When he rose up into the sky, they could not see which way he flew.

¹ The chief summoned all the people to the hunt. Walaetitsa, all dressed up in his fine clothes, started out before daylight. He travelled a long distance, and came to the place where the buffaloes were. Walaetitsa killed a number, and took the best of the meat. The chief told the women to go and meet the hunters with water. Walaetitsa told this wife to make some water white with clay for him. Raven told his wife to prepare a drink for him with fine coal. The women met the hunters on the ridge. They could see Walaetitsa a long way off, because he was dressed so well. Raven's wife, when she saw him, made fun of her sister, and said, "You are taking that water for him, I suppose. That is your husband, is it not?" The younger girl replied, "You need not make fun, that is my husband." — "Let us both have him for a husband," the older now suggested. The younger answered, "No, Raven is your husband, and you may keep him." By this time the hunters had reached them. Walaetitsa made straight for his wife, took the water from her, and drank it. Raven's wife brought her water too, but he knocked it to one side. Raven brought with him two buffalo-heads, but Walaetitsa had the best of the meat. Raven's wife took the two heads to her father. The old man was working hard on the head, trying to get something that could be eaten, when his younger daughter took both the heads from him and threw them out of doors. She gave him instead some of the best meat that her husband had given to her.

² BBAE 59: 303 (note 3).

³ He crossed five mountains.

Finally Beaver devised a plan. He told the people to cut him open and put him on the ice where Raven could see him when he came again.¹ They followed his suggestion, and laid him on his back on the ice. Raven came and alighted near Beaver. He was suspicious, and said, "You are making believe you are dead." He staid near by for a time, but finally decided that Beaver was dead. "Well, you are dead, after all," he said, "and I will taste your fat." As he prepared to do so, Beaver seized him, and held him fast until the others came and took him prisoner. They made a big tent,² and gathered pitch; for Coyote had said, "Let us smoke him black, then we can see which way he flies." They did so; and the next morning, when he was black as coal, they set him loose.

He went up in the sky and turned westward. After a time he went north, then east. He crossed five mountains, and was then lost to sight. Soon smoke appeared. Screech-Owl was the only one that could see it. "I see smoke coming from the fifth mountain," he said. They conferred together, but did not know what to do. Finally Walaetitsa said, "I will go with Grass-Snake (*k'wuumk'wuum*) and Mortar (*šim̓p̓ça*)." They started toward the smoke.³

By this time Raven and his wife had a daughter. When Raven came back from his visit to his former neighbors, he moved his camp. He told his little girl, "If ever you go to the old camping-place, and you find anything there, don't pick it up." One morning the girl went back and found a little dog. Walaetitsa had turned himself into a dog, and Grass-Snake had become a root-digger (*tū'kās*). The girl picked up the pup, the mortar, and the root-digger, and hid them near her tent. Her parents asked her if she had seen anything. "No," she said, and they warned her again. She, however, took some meat to feed the pup. After a day or two her parents left, and forbade the child to go away during their absence. As soon as they were gone, she took out her pup, her mortar, and her root-digger. The tent was full of deer and other animals. Walaetitsa, the pup, began to bark and growl, and the deer began to jump about. The girl set the dog on the game, and finally the deer started to go out of the tent. As they ran, Walaetitsa barked louder still, and drove them towards his home. He and his companions followed the deer to their old home.

When Raven and his wife came home and found the deer all gone and the little girl crying, they suspected what had happened. Then

¹ He lay with arms stretched out, so that he could catch Raven when he alighted.

² They tied him to the top of the tent by his legs, and burned pitch under him. He hung there for two days. On the third day the thong burned, and he broke loose. He flew low, as he was lame. Not all could follow his flight with their eyes, but one old one-eyed owl saw him go over five mountains.

³ It took them one night and two days to go there.

Raven gave up, and went back to the village to live. When he arrived there all black, they called him Raven (*k'ōk'ūx*).¹

10. THE BUNGLING HOST.²

Coyote lived with his family. He had several daughters. One had married the Deer, one the Elk, and one the Fish-Hawk. One day Coyote said to his son, "Let us visit your sister, Deer's wife!" When they arrived there, Deer said to his wife, "Build a fire and heat stones." She did as bidden and boiled the water. Then Deer took his knife and cut a piece from her dress, cut it to pieces, and threw it into the water. As soon as he had cut it, it grew right down again. Coyote said to himself, "I am not going to eat an old dirty dress like that!" Soon it boiled and turned into fat deer-meat. Deer's wife took it out and set it before her father. Coyote invited his daughter and her husband Deer to come and see him the next day. Then he and his boy left.

Next day Coyote's daughter and her husband came. Coyote said to his wife, "Build a fire and heat stones."—"What for?" said his wife. "You know," Coyote replied. When the water boiled, Coyote cut pieces from his wife's dress and threw them into the water. The pieces, however, remained buckskin, nor did the dress grow out again. So Deer said to his wife, "Let us do it for them and go home!" They did so and went home.

Next day Coyote said to his son, "Let us go and visit your sister, Elk's wife!" They did so. Elk said to his wife, "Cut me a green stick." She did so. Elk bent it over, tied it together, and covered it with ashes. Soon Elk asked for a basket, took a stick, and extracted dung from his own body. Coyote asked, "Am I to eat that stick and my son-in-law's excrements?" They continued cooking the dung, which turned into canvas-back duck. When they took the stick out, it proved to be an intestine filled with meat, so they ate it. Coyote said, "Come and visit us to-morrow!"

¹ Raven's little girl came out to them, and they saw her coming. The mortar and root-digger were lying there, and the dog was moving about. The girl picked them up and took them home. Her father was out hunting; but her mother asked her where she had found the things, and told her to throw them away. The little girl, however, would not give them up. The dog saw heads of animals lying there, and barked at them. The girl would not allow her parents to kill the dog. The woman asked her husband how the things could have come such a distance. The root-digger, mortar, and dog then informed the girl that they intended to take the game away with them in the morning. The dog began to bark at the deer; the rock flew about and hit them to make them go; and the root-digger helped to drive by hitting them on the legs. They took all the deer, leaving not a single one, and brought them back to the old country. The people now had all they could eat. Walaeititsa became a great chief. Raven came back to his old home, and staid there.

² BBAE 31: 694; BBAE 59: 294 (note 8); this volume, pp. 6, 181.

When they arrived on the following day, Coyote said to his wife, "Build a fire." She did so. Then Coyote said, "Cut me a green stick." — "What for?" she asked. "You know," he answered, "we have often done it." She went out to cut the stick. Coyote found it very difficult to bend it, but finally succeeded. Then he called for a pail, and extracted two mice which he had hidden. Then he struck the wood. The wood burned and sprang apart, scattering sparks over Coyote's wife, and setting fire to her. She ran out. Then Elk and his wife prepared the food and went home in disgust. Coyote ate the food himself.

Next morning Coyote asked his son to go with him to see his brother-in-law, Fish-Hawk. Soon after they arrived there, Fish-Hawk's wife built a fire. Then Fish-Hawk told her to get a few switches. She did as told. Fish-Hawk perched on a tree that grew up through a hole in the ice. He called and then dived. When he came up again, he had several strings of fish. His wife cooked them for her guests. Coyote said, "Come and visit me to-morrow!"

The following day they came. Coyote had an old tree in the ice. He cut a hole, as his son-in-law had done. Then he told his wife to go and get some sticks. When he started to climb the tree, his boy cried, "See my father climb the tree! What is he going to do?" — "Oh, he is just a fool," said his mother. "Oh, see him make motions!" the boy cried. Then Coyote jumped. The boy yelled, "Oh, see my father jump! He has missed the hole and has killed himself!" Then Fish-Hawk's wife said, "Go and get fish for them." So Fish-Hawk did so, and then he and his wife left them. Coyote lay unconscious on the ice. Soon he recovered, and told his wife to cook the fish for him, for he had nearly lost his life getting them.

(*Second Version.*)

Coyote had a wife and a small son. He told the boy, "I am going to visit your sisters." He went to her tent and found the woman and her husband Kingfisher (*saxsax*) in. The man told his wife to give Coyote food. It was winter-time, and the river was covered with ice. There were just two water-holes in the ice. Kingfisher flew up into a tree, carrying five switches. He whistled, and jumped down through the hole in the ice. Before long he came out of the water with a trout on each stick. They cooked the fish and gave it to Coyote. After he had eaten, Kingfisher caught some more, and gave them to Coyote to take home. Coyote went home with fish enough for two days. Before leaving, he invited Kingfisher to come and see him.

After a few days Kingfisher went to see him, in spite of the objections of his wife, who told him that Coyote had nothing to eat in his

tent. Coyote had made holes in the ice. When Kingfisher came, the five sticks were all ready. Coyote told his wife to get the sticks, since he needed them. "What are you going to do with them?" asked his wife. "You don't know how to use them." Coyote took the sticks and climbed the tree. He whistled, just as Kingfisher had done, and then jumped down. Instead of going through the hole, however, he landed on the ice and almost killed himself. His son was watching him, and called out, "My father has fallen down on the ice!" Kingfisher carried him home. Then he took the sticks, flew up into the tree, dived, and caught fish for Coyote. Then in disgust he went home, after telling Coyote's wife to put water on Coyote's head and cure him. Coyote awoke with a bandage around his head. That was because smart Coyote was trying to get the best of everybody.

When Coyote got well, he went to see his son-in-law, Elk. Elk asked his wife, "What are we going to eat?" He cut a sharp stick, put it into the fire, bent it over, and covered it with ashes. Then he put hot stones into a bucket. With his knife he cut off the shoulder of his wife's dress. He cut the piece into strips, and put them in the pot to cook. The dress grew together again without the sign of a hole. When he took the stick from the ashes and the pot from the fire, the former had turned into intestines filled with meat, and the dress had become fat meat. They gave it to Coyote, who ate as much as he could hold. Then Elk said to his wife, "Give me the horn (*kapa'tkats*) and a bucket." Then he went out and inserted the horn in his anus. He put the excrements into the bucket, and these turned into camas-roots. He gave them to Coyote together with some dried meat, and told him to take them home.

A few days later Elk returned the visit, having been invited to do so by Coyote. When he came to the house, Coyote asked, "What are we going to eat?" He took his stone axe and cut down the limb of a tree, bent it back, and tied it with bark. Then he put it on the fire, just as Elk had done, and covered it with ashes. Coyote's wife was busy with some other work: therefore he got the pot ready and heated the stones. Then he took his knife and cut a piece off his wife's dress, which was very old. "Why are you doing that?" she cried. Coyote continued to cut it, as Elk had done, and proceeded to cut it into strips. Then he threw it into the boiling water. It shrivelled up into a small mass, while his wife's dress retained its hole. When she tried to sew it up, she found that it would no longer hold the stitches. The bent stick burned up and scattered coal and ashes everywhere. When Coyote went to uncover it, he found nothing but a burnt stick. Thereupon he told his wife to give him a bucket and the horn. He went out and ran the horn up his anus, but only faeces came out. As a result of this, Coyote became sick and sore.

Elk then put his hand on the dress of Coyote's wife, and it became whole again. He cut pieces off and put them into the pot to boil. They turned into meat. After this he left them.

Coyote went to see his son-in-law, Beaver, who said to his wife, "Give me a stick." She did so. Ice was on the river. Beaver cut five holes. Then he took the sticks; and when he came to the first hole, he cried "Sū'ksūk!" and jumped in. Before long he came out with a fish. He went to the second hole, and soon came out with another fish. He did so in the five holes; so that, when he finished, he had fish on the five sticks. Then he went back to the tent and gave them to Coyote, who ate as much as he could. Beaver told him to take home the rest. Coyote left, after having invited Beaver to return his visit.

A few days passed, and Beaver came to call on Coyote. Coyote made his five sticks ready, and made five holes in the ice. He called to his wife for the sticks and went out. He jumped into the first hole, but did not come up again. Coyote's son was watching down below, where the ice was thin. Coyote floated down until the boy could see him through the ice. He broke the ice, took him out, and laid him down. Then Beaver stepped over him and brought him back to life. Then he took the five sticks, jumped into each hole, and came out with fish, which he gave Coyote. Then he went home, and Coyote had plenty of fish.

Coyote went to Wolf next. Wolf said to his wife, "I wonder what we shall eat!" Then, after painting his face and putting feathers in his hair, he went out. Coyote, who was watching him, saw five deer come by. Wolf did not use his arrows, but merely shook his deer-hoof rattles, and the five deer fell down. He dragged them to the tent, and Coyote ate all he could hold. Wolf told him to take all he wanted of what remained. Coyote invited Wolf to come and see him, and left.

Wolf's wife told him not to go to Coyote; "for," she said, "he has nothing to give you." Wolf went, just the same. When he arrived there, Coyote had his feathers and deer-hoof rattles ready. He painted his face and went out, as Wolf had done. The deer came by. Coyote shook his rattle and sang, but the deer went right on. So he told his son-in-law, "I don't know what the matter is, I must have some bad medicine." Wolf then took his arrows and rattles and killed the five deer at once. Leaving them for Coyote, he went home. Coyote now had plenty of food.

After this Coyote visited another one of his sons-in-law, Mountain-Sheep, who lived in a rocky place. The trail that led to the tent was just wide enough for a man to walk on. On either side was a precipice. Coyote came to the tent, and Mountain-Sheep said to his wife, "Our

meat is all dry, I shall have to go out and look for fresh venison." Coyote watched him as he took a pot, water, and hot stones, cut a piece from the front of his wife's dress, and cooked it. He gave it to Coyote. Then he went out and climbed a cliff. Soon he came back with five mountain-sheep. Coyote ate all he could hold. Mountain-Sheep's wife then told her husband to help Coyote down the trail with what was left. So they went home, and Coyote asked Mountain-Sheep to come and see him.

Mountain-Sheep's wife told her husband not to go, for she knew that Coyote had nothing to eat. He, however, replied that he had to go. So he went to Coyote's tent, and the latter cut a piece out of his wife's dress and tried to cook it, but it only shrivelled up. There was a steep hill near the tent. Coyote made steps leading up, like those he had seen at Mountain-Sheep's place. He climbed up in order to find fresh meat. When he was about half way up, he fell down to the bottom. They carried him home, bruised and nearly dead. Mountain-Sheep made the dress of Coyote's wife whole again. Then he cut a piece out and cooked it. He went up the hill and came back with five mountain-sheep. He made Coyote well, and gave him plenty of meat.

II. COYOTE AND FOX.

Coyote and Fox lived together. Coyote used to hunt mice and gather wild-rose berries. He would share them with Fox, whom he gave only a few, however, saying that he had not been able to get many. Coyote used to watch Fox, and every evening he would see him eating. Once he jumped at him, and asked, "What are you eating?" — "Oh, salmon," was the reply. Coyote asked, "Where did you get them?" Fox refused to tell, but finally Coyote persuaded him. Fox explained that he had found a log with pitch on it, that he had split off a few pieces, thrown them backward, and that these had become dried salmon. When Coyote heard this, he said that he was strong, and that he was going to work the next day in order to procure a winter supply.

Early the next morning Coyote arose and went to Fox's log. There he found a small piece of dried salmon, which he ate. He proceeded to split two other logs. He also ate the salmon that came from these. After that, he worked all day without ever looking back. When evening came and he looked about, nothing but pitch-wood was to be seen. He was thoroughly disgusted, but carried a load home. Fox had staid at home. When he got up, and went to his cache, he, too, found that everything there was pitch-wood. "There," he said, "Coyote has spoiled everything!" When Coyote arrived with his load of pitch-wood, Fox told him that he had not gone about it in

the right manner: when he, Fox, had split enough, he had always turned around and seen the salmon, and then returned home.

The day after, Coyote went out as usual for mice and berries. Fox went out and made some traps. He set them and caught some rabbits. He cooked them and gave one to Coyote. "Where did you catch that?" asked Coyote. "Never mind!" said Fox. At last, however, Coyote prevailed upon him to give him the information. Fox told him, "After you left, I went up to the rose-bushes where the rabbit-tracks are. I sat down and took several thorns." — "Then what?" asked Coyote. "Never mind!" said Fox. "Oh, tell me!" persisted Coyote. "Well," said Fox, "Masturbatus sum atque spinas milei in penem infixi. Then, when the blood came, and the rabbits smelt it and rushed in, I caught several." — "Oh! I can do that better than you," said Coyote, "I am strong."

So next morning he went out and did as Fox had said. One rabbit came, and he ate it. Then he repeated the process until he was sorely exhausted and could not move. At last he went home. "You old fool!" Fox said to him, "I don't do that. I just made traps and caught the rabbits that way." — "I thought so," Coyote said, as he lay there suffering.

Next morning Fox went down the trail to the river. He dropped his tail into the creek; and when he drew it forth, there were many roots attached to it. He did this several times, and then carried the roots home. Old-Coyote watched Fox, and wondered what he was eating. He pestered Fox until the latter at last told him, "I went down and got into the riffle. I stuck my tail in where the ice was running; and when I pulled it out, I drew these roots out with it." — "I can do that all day," said Coyote.

So the next morning Coyote went and found the place. He stuck his tail in and drew out a few roots, which he promptly ate. Then his tail froze in and dragged him down the stream. Coyote could not disengage himself, and was drowned. Fox waited for him all day. Then he decided to look for him. He found him lodged in the ice. He dragged him out, and then sat down, wondering what to do with him. Finally he walked back and forth over him several times. This brought him to life, and they went home together.

One day¹ Fox went out and met a wounded deer that dropped down right in front of him. Fox took an arrow out of the deer's side. Just then a man came up the trail and found Fox sitting down. "Old man, where is my arrow?" the man asked him. "Here it is," Fox replied. In gratitude the man gave him the meat. Fox cut up the deer and took it home. "Where in the world did you get that meat?" Coyote asked him. Fox said, "I went out early and found a wounded

¹ RBAE 31: 716.

deer. I broke the arrow that had hit it; and when the hunter who had shot it came, he was afraid of me, because I broke the arrow, and went away." — "Well, if he was afraid of you, he would be scared to death of me," said Coyote. "I should frighten him by my looks." So the next morning Coyote went, and the same thing happened, except that Coyote broke the arrow and threw it away. The man became angry, and gave the deer a kick. The deer jumped up and ran away. As it did so, it kicked Coyote over. When he came home covered with blood, Fox asked him, "What is the matter?" Coyote told him. "You old fool!" Fox said, and he told him what he ought to have done.

The next morning they both went different ways. Fox went down the river and found a sweat-house in which a man was taking a steam-bath.¹ There was some grease in the sweat-house. The man told Fox to go to the camp and cook what he needed, and after eating to take home all he could carry. Fox did so and returned home. When Coyote arrived, he offered Fox two or three mice. Fox paid no attention to his gift, so Coyote ate them for spite. Later Coyote caught Fox eating meat. After some persuasion, Fox told Coyote what had happened. Then Coyote said, "Well, I am a great shaman, and the man will know it and give me all the meat I can carry."

Early the next morning Coyote started. He came to the man in the sweat-house, who told him the same as he had told Fox on the previous day. Coyote went to the tent, and said to himself, "Here is meat enough for you!" He cooked nothing, but waited for the man to come and cook for him; "for he knows I am a shaman, and I shall not cook for myself." The man came back, and, after getting breakfast for himself, went to sleep. Then Coyote grew angry, and said to himself, "I will kill him!" So he killed the man; and at the same moment everything ran out of the tent, even the clothes and moccasins that he was wearing. Not a bit of meat nor anything else was left. Coyote wondered what it all meant. He went home naked and barefoot. Fox said to him, when he came, "You old fool! I did not act that way. I did as the man told me, — I cooked, and then I went home." — "Well, that's what I was thinking," said Coyote.

After several days, Coyote said, "Here we are getting hungry. Now, I have a plan." — "What is it?" asked Fox. "Well," said Coyote, "there is a village with many people. We can scare them away and live on the plunder for a year. There is an old woman on this side that we can kill. Then we can stuff her, and I can wear her on my head and so frighten the people. You can go ahead on a message."

They killed the woman and thought that she looked dreadful

¹ See pp. 103, 184.

enough to frighten the people. When they were near the village, Coyote said to Fox, "Now, go ahead with your message! Cry out, 'There is a terrible monster coming! Should any one hear its voice, that person will surely sicken and die. The only way to save yourselves is to run away. I am the only one that is safe, because I can outrun him. There he is now! Look at him!'" Fox carried out his instructions to the letter. The people were frightened and ran away. Fox ran on ahead and hid himself. Later he came back, and found that Coyote had already taken all the best plunder. The latter said to him, "I told you we should scare all the people. In a few days we will go to another village."

The grand-daughter of the old woman whom they had killed lived in the second village they were going to visit. They started for it, as before. Fox again gave the warning; but the young woman did not run, for she knew what Coyote and Fox had done. She waited until they came. Then she got up and took her grandmother away from Coyote.

That is the end.

Once when Coyote lived with Fox, he said to him, "Let us go to the village and run a race with the people! You are a good runner, and we shall win. I shall do the talking, and we will race for life. If we win, we will cut their throats; and if they beat us, they may cut ours. You are safe in any case, for no animal can outrun you." — "All right!" said Fox. They arrived at the village, and announced that they had come to race the Deer boys, and that the winners should cut off the heads of the losers. The five Deer boys raced Coyote and Fox, and the latter won. They killed the five deer. Coyote took the three older ones, and Fox the two younger ones.

The next day they went to the Mountain-Sheep, and the same happened. They cut off the heads of the Mountain-Sheep, and Coyote again took the lion's share. The third day they raced the Elk boys, and beat them in the same manner. The fourth day they tried the white-tailed Deer and beat them. The fifth day Coyote said, "Let us run against the Magpie boys!" — "No," said Fox, "they will beat us." — "Of course, you can beat them," Coyote assured him. "No I cannot," Fox insisted. "Besides, they are of no use to us, even if we do win." — "Why, we want their feathers," said Coyote. "I know I cannot beat them," persisted Fox.

Nevertheless they did race with the Magpies, and were beaten. Coyote hid himself near the creek. Some little boys who were playing there cried, "Oh, see Coyote hiding in the bushes!" The Magpies had already killed Fox. They found Coyote, whose nose was sticking out of the water. They dragged him out and cut his throat.¹

¹ See p. 185.

Coyote became a spirit. Whenever any woman came out to urinate or a couple to cohabit, he would call them by name. They grew tired of this, and finally resuscitated him. After this Coyote went off by himself. He came to the place where Polecat and his sister were living. He suggested to Polecat that he play sick.¹ "Then your sister must go and call in the Deer brothers to see you. When they come in, you can kill them with your stick." — "All right!" said Polecat. Coyote then told Polecat's sister to follow the Deer's trail, and when she came near them to call out, "My brother is nearly dead and wants to see his friends!" She started out; and as the Deer came by, she cried, and said what Coyote had instructed her to say. The Deer said, "We will come soon." The sister then ran home and announced that the Deer were coming. Polecat played sick, and Coyote stepped out and said to the Deer, "Go in and see your friend! This is the last time you will see him." The five Deer went in, and Polecat turned loose and killed them. Coyote cut up the meat; and after that was gone, they did the same to the White-Tailed Deer.

The sister, whose name was Virgin (*k'adēstīmāi*), went out to meet them. "What is the matter?" they asked. She told them and then ran home. Polecat was ready for them, and Coyote stood outside as before. He spoke to them as he had done to the others. When they entered, Polecat killed them. Coyote heard Polecat call, so he went on and butchered the Deer.

After that Coyote said, "Let us kill the Mountain-Sheep!" So they tried that. The sister played the same part as before. Everything happened as on the previous occasions. Coyote was outside, and addressed them in the same manner; and Polecat killed them as he had the others.

Next Coyote proposed trying the Elk. He told the sister to go and wait on their trail. She did everything just as she had done previously. The youngest Elk said he had something with which to kill them. They talked to the girl just as the former victims had done. The youngest, however, told his brothers all that had happened, and that the only way to get rid of Polecat was for him to take the lead. "I have only one antler, and must take it off, anyway. I will kill him with that," he said.

They came to Polecat's tent, and Polecat got ready. Coyote spoke as before. The Elks, though, had everything arranged. The youngest one passed the others, and as Polecat raised his tail, he ran him through with his antler. Then Elk ran out of the tent. When the sister and Coyote saw the Polecat sticking on Elk's antler, they could not help laughing. Finally Elk beat Polecat against a stump, and left him. His sister and Coyote came, and found him dead.

¹ Kathlamet BBAE 26 : 79.

12. COYOTE KILLS THE MOON.¹

The Moon and his son lived together. The boy used to hunt people just as we are hunting for deer. He took the bodies home to the old man, who ate the testicles of all the men the boy killed. Coyote heard of this, and decided to kill him. One day, when the boy was out hunting, Coyote stole up from behind, and said, "This is not the place you are looking for. Follow me, and I will show you where I used to hunt. Your father is my brother." The Moon boy did not know what to say. Coyote said to him, "We used to build a fire near here. I will show you the place. There is a fine spring near by." Coyote said this, and, lo! there was a spring. He guided the Moon there, and showed him the spring, which was exceedingly cold. Coyote said, "I am very thirsty. Where is your tent?" Moon's son pointed it out. "What do you take to the old man when you go home?" he asked. Moon's son replied, "I give him testicles; he eats them." Moon's son carried the club with which he used to kill people. Coyote said to him, "Drink while I look at your club!" Then, as the youth stooped over, Coyote killed him with his own club. Coyote stripped him and put on his clothes.² "I look just like him," he said. Coyote carried a rawhide sack, into which he put the body of the youth. It began to grow dark just as he reached Moon's house. He entered, and saw a great fat old man. The house was filled with fine ornaments. The old man untied the pack and ate his own son's testicles. "They do not taste very good," he said; "they are too strong." Coyote decided to leave the house that night and take with him the ornaments he saw. He ate some of the flesh of the Moon's son, but soon threw it aside. Then he lay down and waited for the old man to go to sleep. Soon he slept soundly. He did not even awaken when Coyote coughed. Coyote then took the ornaments and prepared to leave.³ He went as far as the door. It was evening, and he would have to travel all night. He was very tired, however, so he decided to rest a while and go on later. He placed the ornaments at the head of his bed, and soon fell asleep. The old man awoke, and saw Coyote lying near the door. Coyote had not even passed through the ring around the moon. He told the old man that he had walked in his sleep and that he was feeling very sick. The third day he tried again, but still he could not get out, he could not get farther than the door. Finally the old man decided that this was not his son. He said to Coyote, "You have killed my son and brought me his body to eat. I thought so at the time. Why did you kill him?" Coyote said to him, "Henceforth you shall be a good moon and not kill people. They will know you, and you shall be good to them. The moon

¹ See p. 186.² BBAE 59 : 302 (note 2).³ BBAE 59 : 298 (note 2).

shall be up above and give light. People shall pass by unmolested hereafter." The Moon agreed, and told him to go. He gave him clothes and presents and sent him away. The old man told him, "It is daytime now, and you can travel far." Then Coyote travelled, having first put the moon in the sky. Thus Coyote killed the Moon boy.

(Second Version.)

Coyote was travelling in the west. He heard that Moon was living in the east. When the Moon came up in the morning, it was so hot that everything was burnt and all the people were killed. In those days what is now the moon was the sun. Coyote travelled to Moon's tent, for he had heard that Moon had a son who went about killing all the people he met.

When Coyote finally met the youth, he told him that there was a fine spring on the mountain from which his grandfather always used to drink when he was out hunting. Coyote had created the spring by means of magic, and therefore Moon's son did not know of it. In fact, he did not believe what Coyote told him. He said to himself, "I wonder whether Coyote is telling the truth about the spring!" Still he went with him. On the way they passed many people, and Moon's son killed them all. He took nothing but their testicles to give to his father. When they finally reached a fine spring, he believed what Coyote had told him. Coyote suggested that they taste the water. He told Moon's son to drink first, showed him where it was coldest, and asked him to let him hold his tomahawk while he was drinking. Moon consented, and while he was drinking, Coyote killed him with his tomahawk. After that he put the claws and testicles of the dead man on himself. By the use of magic he made himself look just like Moon's son. Then he proceeded to Moon's house.

When he arrived there, he gave the old man the testicles, just as his son used to do. The old man was very glad to get them. While he was eating, he said to Coyote, "These testicles taste a little bitter, it is the first time I have eaten this kind."

Coyote lived there for some time, and Moon did not discover his identity. He tried to steal some of Moon's best-loved property. One evening when Moon was asleep, he took it and started towards the door. He travelled all night; but when morning came, he found that he had only reached as far as the door of the tent. When Moon awoke and saw Coyote, whom he supposed to be his son, lying near the door, he grew suspicious, and wondered what the trouble was, for his son had never acted that way before.

The people told Coyote that he would never make his escape from Moon's tent. The following night Coyote bothered Moon to see if he could wake him. When he found that Moon was sound asleep,

he took his five knives and began to cut off Moon's head. Four of the knives broke; the fifth one, however, completed the operation. Then he said to Moon, "You shall kill no more people. You shall be nothing but the moon. The Indians will come and look at you."

13. THE BEARS.¹

Once upon a time there were five men² and five Grizzly-Bear girls. There was also a Black-Bear who had a son and a daughter. The oldest man had married the daughter of Black-Bear. This angered the Grizzly-Bears, as they wanted the men for themselves. They became so enraged that they resolved to kill the men. They danced, and as they did so, blood spurted forth from their mouths. They said, "When spring comes, we shall kill them."

One day, when the oldest man went hunting, he saw a woman digging roots in a canyon. When she held up her head, he saw that she was good-looking. She had a high crown on her hat, and was beautifully dressed and painted. Her hair was long. He walked up the canyon toward her, wondering who she might be. She was really the oldest Grizzly-Bear girl. She asked the man to come near. As he approached her, she became a wild grizzly bear. She seized him and broke his neck. On the following day, when his brothers went to look for him, they found his body with broken neck. In the same way the Grizzly-Bears killed four of the men and took their heads to their den.

The Black-Bear's son knew all that happened. His father accused him of having killed his brothers-in-law. "You say the wrong things when you sing while you are dancing,"³ he said to him. They danced, and the boy sang, saying that he would kill the first bear that came out. He sang the wrong words. The old Bear said, "Go and look for your brother-in-law." The girl then told him that four had been killed, and only one was left. The young bear and the boy were of the same size. "Let us go and see them," the man said. "No, don't come! Let me go alone," the boy replied, "for if they kill me, they will kill you as well." He went alone, and found the Grizzly-Bear woman digging roots. As he approached her, she invited him too to come up and talk. The boy had been warned to shoot when she spoke to him. He did so and shot her. When she made for him, he shot a second arrow and killed her. Then he returned

¹ See JAFL 21 : 152; also this volume, pp. 46, 90, 109, 188.

² In JAFL 21 : 152 five black bears.

³ It appears from Dr. Spinden's version (JAFL 21 : 152) that the Grizzly-Bears used a formula for killing their enemies, which was chanted while they were dancing. The Black-Bear boy then induced them to use wrong words in their formula. Thus he was enabled to kill them.

home. On the following morning he went again. This time another Grizzly-Bear was there digging roots. He approached her and killed her as he had killed her sister. The next morning he went again, and the same thing happened. Thus he disposed of all five sisters. Then the old Black-Bear put the four heads of the men back on their bodies. He stepped over them, and thus restored them to life.

14. THE OWL.

Once upon a time there were a man and a woman who had two children, a boy and a girl. The girl was quite tall, but the boy was still quite small. The man used to go on long hunts, and the woman used to dig roots. Whenever they went to work, they left the children at home alone. One day the woman came home quite late. She was very thirsty, and asked the children to get her some water. In spite of her repeated orders, they refused to go. Finally she became very angry, and said she would fly away. She fastened along her arms her husband's eagle-feathers, which were hanging on the wall, and flew off.¹ The children cried, begging her to come back, and promised to obey her; but it was too late. She refused to return. The children wept bitterly. When the man came home and asked for their mother, they told him that she had taken his eagle-feathers and flown away. The father, on learning the cause, reprimanded his children and left them. He was a Bow.

The children were now all alone. They cried all night long. They had an old relative, a maker of canoes, who lived a few miles away, across the river. The girl suggested that they should go to the old man and stay there. She put the boy on her back and started off. Night fell, and the Screech-Owl—who kills everybody that comes along, and who is particularly on the lookout for children—met them on the trail. When the girl saw her, she jumped to one side, but not before the Screech-Owl had seen them. The girl said, "Let us turn into worms and crawl under the grass!" They did so. The Owl, however, looked for them, found their tracks, separated the grass, and saw the worms. She concluded that these must be the children. She put them into the basket² that she had brought for the purpose, and started for home. She had gone but a short distance when the children made themselves very heavy. The girl shouted, "A widow's children are burning up! A widow's children are burning up!" The Owl heard this, and thought, "Those are surely my five children." She hung up the basket and ran on home. Just as soon as she was out of sight, the children tried to get down. The girl kicked the basket to pieces, put the boy on her back, and made for

¹ Kathlamet (Boas, BBAE 26 : 142, 146), Nootka (Boas, Sagen 109).

² BBAE 59 : 296 (note 5); this volume, pp. 26, 192.

the river. When she arrived there, she saw an old man on the opposite bank making a canoe. She called to him to come and take them across. He paid no attention to them. They called again, and told him that the Owl was coming. The man then asked, "Are you my only grand-children?" — "We are the ones," the girl replied. Then he stretched his foot across the river. The children stepped on it and held on very firmly, while he doubled it up and so transferred them to the other side.

The Owl, in the mean time, had reached her home, and had found her children in no danger whatsoever. She went back to get the boy and the girl; but when she arrived, she found her basket broken and the children gone. She followed their tracks. The old man saw her coming. He had recognized her at a distance by her long hair. She asked him if he had seen two children pass that way. The old man merely kept on hammering. "Why don't you listen?" asked the Owl. The old man told her that he had eaten the children. Then she asked him to ferry her across in a canoe. The old man now decided to kill her. He told the Crawfish, the Mussel, and the Butterfly to ferry the Owl across in a thin canoe. When they reached her, they were to tell her to tie many rocks to herself in order to weight the boat properly. When they arrived at the centre of the river, the Crawfish was to split the canoe in two. The three set out. They told her to tie rocks to her body. She did as she was told, and they embarked. When they reached the middle of the river, the Crawfish, in accordance with his instructions, broke the canoe. The Owl fell into the water. She held up a stick that she had carried with her. They seized it and kept her under water until she was drowned.¹

That is the end.

15. HOW RABBIT GOT HIS WIFE.²

Rabbit lived with his grandson on John Creek, near Snake River. On a camas prairie, near Mount Idaho, lived Thunder (*h̄innmā'at*). He had five wives that he had taken from other men. The boy decided to go and see him. He took the claws of a grizzly bear with him, and then went up. When he arrived near Thunder's tent, he saw a number of women digging roots. He asked them which of his five wives Thunder liked best. They told him that he was fondest of the oldest one, with the colored dress. Thereupon the boy went up to her and asked her not to dig any more roots, but to throw away her digging-stick and her sack. The woman laughed, and told the others that the boy was making fun of her. "Throw it away for fun," the others said, "and see what he will do." So she threw them down,

¹ See Waterman in JAFI 27 : 43, under "Crane-Bridge."

² JAFI 21 : 154, 155.

and the boy seized her arms and dragged her off. The others tried to rescue her, but were unsuccessful. Then they sent word to Thunder, telling him that one of his wives had been stolen.

When Thunder heard this, he made ready to pursue Rabbit. He painted himself, and a thunder-clap was heard. Then he went up into the clouds, thundering all the time. The boy was hastening away. The thunder-cloud stood right over him, and a terrific storm raged. The lightning struck everywhere. The abducted woman cried, for she was afraid that she would be killed. The boy, however, paid no attention to it all.

After a time the boy looked up, and said to Thunder, "That is enough for you." He took his grizzly-bear foot and struck the cloud with it. The cloud split apart, and Thunder fell down to the ground. "You can take the woman," he then said to the boy, "for I know I cannot get her back." So the boy went home with his wife.

When he arrived there, he left her outside, while he went in and told his grandmother that he had brought a wife. The old woman brought the young one in, and they lived there.

16. THE ORIGIN OF DEATH.

Coyote's married daughter was accidentally burned to death. Her husband moved away, and left Coyote alone. One night, as Coyote was sleeping, his daughter came and talked to him. "I have just come to see you," she said. "I am going on to where the dead people live. You cannot go with us, because you are alive, and we are dead." Coyote said that he would follow her. "You can come along if you throw yourself into the fire," the girl told him. Coyote threw himself into the flames; but as soon as he felt the pain, he jumped out again. He was so badly blistered, however, that his daughter allowed him to go along. "You will never see us again," she told him, "but you will hear us later. There is nothing to eat on the trail. You must stick your hand in your mouth. That will satisfy you."

The girl led the way, and Coyote followed her voice. It often led him into rocks and trees. There was the noise of laughter ahead of him, and Coyote followed the sound. Though it was daylight, Coyote could see nothing. They talked only when evening came, and then Coyote would follow the sound. They travelled for five days. At the end of that time Coyote could almost see them. In five days more they would be like people to him.

When they finally arrived at the land of the dead, they feared they would have to bar him from it, because he was alive. They made him sleep at some distance from the others. The land of the dead was very close to the sea. All about him Coyote saw all kinds of eggs. They gave him a bag full of holes in which to gather eggs. He filled

the bag, and saw that all the eggs fell through the holes. Therefore he did not even tie it up. When he came back to his daughter, he had nothing at all. The girl then said to him, "Next time fill up the bag; and even if it falls together, as if there were nothing in it, be sure to tie it up. Then it will be full." — "That is what I thought," replied Coyote. He went back to gather more eggs. He filled the bag and tied it up. He threw it on his back, but it seemed as though there were nothing in it. Soon, however, it grew heavy;³ and when he reached the house, it was quite full. Henceforth it became his duty to gather eggs.

Though he heard people talk, he could not see them. He would laugh over their jokes, and they would talk about him. They said that they would put themselves into a bag, which he was to carry home. When they were ready, they told him to start. He travelled over five mountains. The girl said to him, "Father, now we are going home. Four of the mountains will be easy to climb, but the fifth one will be hard. You will hardly be able to climb it, but do not under any circumstances open your pack. When you have reached the other side of the last mountain, untie the bundle, and there will be people in it. When later others die, they too will come back in a little while." Coyote promised not to untie the bag. "I may be able to cross the mountains in two days," he said. He threw the pack on his back and started on his journey. This time he had a little food with him. He crossed three mountains, and the load began to get heavy. He heard the people laugh and talk, and he was very glad. He crossed the fourth mountain, and now there was only one more to climb. He started to climb it, and managed to get within a few feet of the top. He was very tired, still he forced himself to go about four feet more, but that was as far as he could go. Though he had only about six feet to travel, he opened his pack. Those in the pack then said to him, "Father, now we must go back, and you will have to go home. Henceforth when people die, they will be dead forever." Then Coyote cried, and said, "I shall not be the only one to mourn a child. All people shall do the same as I. When a person dies, they shall never see him again." Thus he said, and went home. That is the end.

17. THE PEOPLE OF ANCIENT TIMES.

Before the Nez Percés lived here, there were two old Indians, a man and a woman, named Ōpīn and Mītcē'nū. They knew all the old stories that were told long before the Indians came. At that time they used to dig the ground with root-diggers that had stone points. These were the old-time tools.

IX. NEZ PERCÉ TALES, BY HERBERT J. SPINDEN.

I. COYOTE'S WARS.¹

COYOTE was travelling up the river. He heard some one calling to him from far off. A woman's voice said to him, "Come here and finish killing him for me!" He looked, and saw a girl standing at the top of a cliff. She had a bow and arrows, but could not use them; and she was trying to kill Mountain-Sheep. So Coyote went up to help her. Besides the bow and arrows, she had a forked stick. She asked Coyote to look over the cliff and see how best they could get at Mountain-Sheep; and while he was doing this, she caught his neck with the forked stick and pushed him over the cliff. Then she went down where he had landed; and when she saw that her victim was only Coyote, she threw the body into the river.

Coyote floated down the river a bend and a half, and stranded. Magpie came flying up the river; and when he saw Coyote, he thought to himself, "I wonder if there is matter in his eyes!" When Magpie began pecking at the eyes of Coyote, however, the latter came to, and said to Magpie, "Why are you flying around here? I myself have just been to battle, capturing women." Magpie replied, "You were in no battle; you were pushed over the cliff and killed by Mountain-Sheep Girl." Then Magpie told Coyote what to do to play even.

So Coyote travelled upstream a second time, and again he heard her call. He went up to her; and when she asked him to do the same thing, he replied, "Now, let me take the stick, and then you show me just where I have to stand in order to see Mountain-Sheep plainly." When she went to show him, Coyote caught her with the forked stick, pushed her over the cliff, and killed her.

Then Coyote resumed his journey up river; and by and by he heard another woman,² who called to him to come and lie with her. He arrived where the woman was. Then he embraced her and began to copulate. His penis was cut off, and he died. When the woman saw that it was only Coyote she had killed, she threw the body into the water, and it drifted down the river.

Again Magpie saw the body, and came to feed on the matter in the eyes. Coyote came to, and said, "Why did you wake me up? I have been to war, capturing women." Then Magpie answered, "No, you were over there with Mussel-Shell Woman (*sewisye*), who cut off your penis and killed you." So again Magpie told him what to

¹ See p. 151.² See p. 152.

do to kill her in turn. He went up the river, and at the same place the woman called to him again; but now Coyote had a bone which he used instead of his penis. So he killed her, and said, "You will be only a mussel-shell, and Indians will eat you, but you will not be able to hurt any one."

2. THE BUNGLING HOST.¹

One of Coyote's daughters had married an Elk, one a Mountain-Sheep, one an Otter (*kelasx*), and one a Fish-Hawk (*saxsax*). Moreover, Coyote had a little boy. He said to his little boy in the evening, "My son, let us go and see your oldest sister to-morrow!" Next morning they started, and went to see Coyote's oldest daughter.

When Coyote got to the house, they went in and sat there for a while. Soon Coyote saw Elk step outside. Elk had gone to cut off a stick about as big as an arm and as long as two arms. Elk brought the stick into the tent and built a big fire. Then Coyote saw the green stick roasting in the fire. Soon Elk took the stick out, and turned the ends together so that it formed a hoop. Then Elk dug a hole in the ashes and buried the bent stick. Pretty soon the stick was cooked; and when Elk took it out, it had turned into the marrow gut of an elk.

Elk gave Coyote a flint knife, and told him to begin eating. Coyote said to himself, "Well, I never eat stick," so he gave the knife to his boy. Pretty soon Coyote turned his head, and saw the boy eating the stick; and it seemed so very rich, that he took it away from him. When they had eaten as much as they could, they had used up only half. After they had finished this meal, Elk said to his wife, "Give me a winnowing-basket." Then Elk went outside with the basket and knife, and Coyote ran to the door and peeked out through a hole in the door. He saw Elk squat over the basket and stick the knife up his anus. When Elk brought in the basket and set it down, Coyote would not eat, because he had seen how Elk had obtained this food: so he gave it to the boy, saying he would eat after nobody. When the boy liked the food, however, Coyote also began to eat. It was camas.

Then the boy and Coyote went home. But before leaving Elk's camp, Coyote told Elk to be sure and return the visit the next day: so next morning Elk dressed himself up and went over to Coyote's camp. He entered and sat down. Coyote jumped up and ran outside to look for a good green stick. He brought in his green stick and built up a big fire. After the stick had become hot, Coyote bent it and tied the ends together with a withe. He dug a hole in the ashes, as he had seen Elk do, and buried the stick. Then Coyote waited; but when the withe burnt through, the stick straightened out and threw

¹ See pp. 6, 164; RBAE 31: 694; BBAE 59: 294 (note 8).

the fire out of the fireplace and all over the tent. Coyote's wife was sitting near the door, and the stick hit her in the back and killed her. Coyote brought his wife back to life, and told his boy to get him a winnowing-basket. So the boy got him a basket, and Coyote stepped outside to do as Elk had done. He stuck his knife up his anus, but all he could get was blood. Coyote could not produce his guest's dinner by magic. So Elk took pity on him and cut a stick as before, and put it into the fire, telling Coyote to take it out when it was done. Then he also filled up the basket.

That night Coyote said to his boy, "We will go and see the next oldest girl." They set out next morning. On arrival, they entered and sat down for a while. Mountain-Sheep heated water in a willow basket. Now, his wife was sitting with her back to the fire. Mountain-Sheep took hold of her dress and cut away a piece of it at the back, and put this piece into the cooking-basket. Coyote shut his eyes; and when he opened them, the dress of the woman was whole again. When the food was cooked, they sat down to dinner. Coyote thought to himself, "I do not care at all about eating my daughter's dress." The boy started to eat it, and Coyote then saw that it was the very best mountain-sheep meat; so he ate it too. Then Coyote said to Mountain-Sheep, "Come and visit me to-morrow."

The next morning Mountain-Sheep went to Coyote's camp. Coyote said to his boy, "Go down to the creek now and dip up some water, and we will get something to eat for your brother-in-law." While the boy was gone after the water, he put some rocks on the fire and heated them. He took these rocks and put them into the water and sharpened his flint knife. He caught his wife by the back of the dress and cut the dress away as far down as the waist. His wife asked Coyote, "What is the reason you are cutting my dress that way?" He said, "You crazy old woman! I must have some meat for my son-in-law." So he cut up the back of the dress in small pieces and put them into this boiling water. He took out the old skin when he thought it was done. He took it out, and it was nothing but elk-skin. Coyote's wife's dress did not come back like that of the Mountain-Sheep's wife. When the Mountain-Sheep saw that Coyote was trying to imitate him, the Mountain-Sheep pulled off his shirt and cut away all below the waist. He told Coyote to boil this, and they have would some meat. The shirt-tails came back on Mountain-Sheep's shirt.

Coyote said to his boy, "To-morrow we will go over and visit your brother-in-law Otter." So next morning they went out to see Otter.¹ They got over there, and went into the house. As Coyote went in at the door, he saw five thorn withes lying on the floor. So Otter said to his wife, "Bring me those five sticks, and I will go and catch

¹ See RBAE 31 : 694.

some fish for him to take home." So Otter took the five sticks and went to the river. He had five holes cut in the ice in a row, near the middle of the river. Coyote was watching him from the door to see what he was going to do. Otter went down to the hole farthest down river. He laid down four sticks beside this hole, and dove down into the river with one stick. When he came up, the stick was all strung with fish. He left that stick on the ice, and took a new stick and dove down the next hole. (He did this five times, once at each hole, and brought up a string of fish each time.) They cooked some of the fish for Coyote, and had him take the rest home. Coyote said to Otter, "I want you to come and see me to-morrow." So Otter went to see him. He arrived at Coyote's house. That morning Coyote got up very early and cut five holes in the ice. He then got five good thorn switches. Then Coyote said to his boy, "Get the switches and give them to me, and I will go down and get some fish for your brother-in-law's dinner." Coyote ran down to the last hole down the river. He laid down four of the sticks, and dove down into the river with one of them. When he dove down into the river at the last hole, he drifted downstream under the ice and got no fish. He drifted down to the rapids, and then came out almost drowned. Otter rescued Coyote and took him home; then he dove down as before, and came up with the sticks full of fish. He filled all five sticks at the five holes.

After a day or so, Coyote said to his little boy, "To-morrow we will go and see Fish-Hawk, your brother-in-law." When they arrived, they went into the camp and sat there a bit. Coyote saw that Fish-Hawk had five sticks laid out, the same as Otter had had. There was a dead tree just below Fish-Hawk's camp, leaning over the river. Fish-Hawk had five small holes cut in the ice just under the leaning tree. Fish-hawk flew out of the house, circled around in the air, and alighted on the tree. Then he flew off and dove for the lowest hole. He had left four sticks down on the ice, and taken one with him. At this time Coyote was peeping out of the door, watching Fish-Hawk. Fish-Hawk hit the hole and went down out of sight. He had only been away a little while when he came back with a whole string of salmon-trout. He got two more strings of salmon-trout, and two strings of suckers and other small fish. Coyote and his little boy took the fish and went home with them. Coyote said to Fish-Hawk, "Come and see me to-morrow." So he went to see Coyote next day. He went in and sat down. Coyote went to the river and cut five holes in the ice under a leaning tree. He told his boy, "Get those switches for me, I want to get something for your brother-in-law to eat for dinner. Coyote took the switches down to the river. He laid four sticks down on the ice, and then he climbed the tree. When he got to the top, he looked around a bit and then he dove down.

He went down head first, missed the hole, and broke his head against the ice. After a while Coyote came to. When he came to, he found that his visitor had gone.

3. COYOTE AND FOX.

Coyote and Fox were short of food, and Coyote said, "Let us plan to get married to some man!"¹ Fox answered, "But how can we marry men when we are men ourselves?" Coyote said, "That is easy enough! We will just put on women's clothes, and the rest will only be good talking." So Fox agreed that it was a fine plan to marry some one that way. They dressed up in women's dresses, and went to see two young unmarried Wolves. They told these Wolf brothers that their parents had sent them out to try and find good husbands. Then the Wolves agreed to marry them.

Then with good talking Coyote told the Wolves, "For five days you cannot really marry us, but instead must give us food to take home to our parents." The Wolf brothers believed what Coyote said, because they did not recognize him in that disguise. So for five days Coyote and Fox pretended to take a supply of food home to their parents. At the end of this time Coyote did not know how to get out of the difficulty. On the evening of the sixth day he said to Fox, "Be ready all the time, we shall leave for home to-night. Now, the Wolves had two sisters who were dwelling near their brothers' camp. After dark Coyote went to the house of the girls; and when one of them went outside, he seized the other and violated her. This girl made a great cry; and when Fox heard the cry, he jumped up and ran off. Coyote ran away also, and the Wolves never caught him.

4. COYOTE AND FOX GET FOOD.²

Coyote was a wise man, and Fox was slow-witted. Coyote said to Fox, "Now we shall have to get up some scheme to procure food. You are slow-witted, just like your father. My father was not that way: he was wise. I have taken after my father."

They were in their camp; and Coyote said to Fox, "If you keep perfectly still and do not move, we shall get some food." Then Coyote began thus: "I wish that I and my friend could hear the sound of five packs of food falling at the door!" Then they heard five sounds: "*tlitluk, tlitluk, tlitluk, tlitluk, tlitluk!*" Coyote jumped up and ran out, and there he saw five packs lying at the door. He took the three largest ones for his share, and left the two smallest ones for Fox. The large packs that Coyote got were all dry meat without any fat,

¹ The institution of the berdache was known to the Nez Percé, and the perversion was usually the result of a dream. Some of these men were normally married.

² See pp. 103, 170.

but the two little packs contained fine meat. In three days Coyote had eaten all his poor meat; while Fox had a great deal left, because his was so very rich. On the fourth morning Coyote was hungry, and kept his eye on Fox to see if he had eaten all his share. Now, Fox had eaten only one of his packs, so Coyote jumped over and took the other. Then he said to Fox, "You are a fine fellow never to divide up with your friend!"

Five times they repeated the magic act and got food, but the sixth time Coyote wanted to see who brought them the meat. So he said to Fox, "I am going to see the man who gives us meat." Fox replied, "You had better not try to do that, because this is the only way we can get food." But Coyote was determined to see. He stood at the door, and cut a peep-hole so that he could look out with one eye. Then he repeated the wish; and when the packs fell, he saw a man going up over the ridge who wore long hair in a wig. This man was Deer-Tick (*piskyeye*). Coyote shouted after him, "Oh, you man with the wig! you go over the mountain!" Think you they got food again from the man Coyote had shamed? ¹

5. COYOTE AND FOX RUN RACES.²

The Mountain-Sheep (*tinum*), the Elk (*wewukie*), the Black-Tailed Deer (*ye'emes*), the White-Tailed Deer (*talapaix*), and the Mountain-Goat (*tax'isxis*) outran all other animals. The wager was that those who were beaten should lose their heads. These five animals always won. Now, Coyote and Fox happened to come to that place; and Coyote said to Fox, "Partner, we also shall give them a race, we two against those five." They made a challenge, and arranged a race with five Black-Tailed Deer. So they ran a long way, crossing gulches and hills; but when the race was about half over, Coyote gave out, and Fox was left to finish. Pretty soon the five Black-Tailed Deer gave out also, and so Fox won the race. Then the five Black-Tailed Deer were beheaded in a gulch, and Coyote and Fox devoured the bodies and rested. After this, Coyote and Fox ran races with each of the other four kinds of animals. They won all the races, and killed the defeated runners.

No other animals dared to run with Coyote and Fox. Soon, however, these two got fat from eating too much meat. Then Jack-Rabbit (*wilali'k*) and White Mountain-Rabbit (*palxts*), and Bald-Headed Eagle (*wèptis*), and Golden Eagle (*soxontaix*), and Magpie (*èkex*) decided to challenge them. Coyote said to Fox, "We have beaten all the good runners; let us beat these as well!" The race was a long one, as before; and Coyote gave out, and every one on the other side

¹ When this rhetorical question is asked, the chorus is "No!"

² See p. 171.

gave out but Magpie. Magpie was behind Fox when they came to a steep hill at the end of the course. Then Magpie swooped down and won the race.

Coyote said to the victors, "You are fine runners, and have beaten us fairly. Just let me get a drink of water, and then you may cut off my head." So they told him to get a drink and come back. Now, down at the creek there were some children playing, and they saw Coyote take off his clothes and crawl into the water and under a root. A boy cried out, "Here is Coyote! Come on! He is crawling under the root!" They all pulled him out and took him where Fox was, and then they beheaded both. It did Coyote no good to hide after he had lost.

6. FOX AND COYOTE AS SHAMANS.

Now, there were several persons suffering from swellings of the body,¹ and they sent for Fox to treat them and make the swelling go away. When these persons were nearly well, Coyote asked Fox for permission to help in the curing. So Fox let Coyote act as shaman, and the patients grew worse again. This happened several times. Fox would make them better, and Coyote would turn round and make them worse. By and by the sick ones ordered Fox to tell Coyote not to help, because he was not a good medicine-man.²

7. COYOTE AND THE MOON.³

Moon⁴ had a son who used to sit on the point of a hill and watch the up-river trail that passed near their camp. The son used to kill people and take the bodies home to his father, who cooked and ate them; but the private parts he ate first, and without cooking. This happened for many years, and Coyote learned of it. And Coyote came towards that place; and, behold! there was that one far off on the hill, watching for people. And Coyote kept out of sight, and made himself a hat of grass. Whenever the Moon-Youth⁵ turned his head, Coyote would creep closer, and then lie flat on his belly and be very still. In that manner he went very close to him; and right by his side he took off the hat and spoke to Moon-Youth, saying, "Halloo, nephew! this is the wrong place for you to sit and watch;" and the Moon-Youth jumped with fright, thinking, "I wonder whence he

¹ *Puxstenēi*, swelling sickness, a common ailment.

² This story illustrates the custom of dismissing medicine-men who could not effect cures.

³ See p. 173.

⁴ The sun and moon have the same name except for a classifier: the former is *halx-pamayaie hisemtaks* ("day sun"), and the latter is *tsikepamayaie hisemtaks* ("night sun").

⁵ *Miots hisemtaks* ("child moon").

came towards me!" And Coyote said, "Your father and mine used to keep watch over there, where that little pile of stones is, whenever it was cold. Many they killed, and nobody ever took them unawares." And, sure enough, the pile of stones was there, and they built a fire. Then Moon-Youth did not know what to think. And again Coyote spoke: "We are thirsty, but yonder is a spring of very good water; let us get a drink!" They went there, and, sure enough, Moon-Youth found the spring. Coyote said, "Now, drink!" but Moon-Youth had his club in his hand: so Coyote said, "Let me hold it for you!" and he gave the club to Coyote, and leaned over to drink from the spring. Then Coyote struck Moon-Youth with the club and killed him. He exchanged clothes with that one, and carried the body up to the house. The old Moon heard the falling load, and cried out, "Son, bring him in!" And then Moon took out his knife and cut off the private parts and ate them. And he noticed a difference; and he said, "This meat is almost too strong," but he cooked the rest of the body, and offered some of the flesh to Coyote, who pretended to be ill, and ate nothing.

Then it came evening, and they lay down to sleep. Coyote collected his belongings, and stole away from the old man. He travelled till it was nearly morning, and then said to himself, "It is getting daylight; I will go to sleep, or else I shall be too sleepy for the day." Then Moon arose from his bed, and saw him sleeping there just by the doorway of the house. "How is this?" he said to him, "you must have had a nightmare during the night." And it surprised Coyote. "I thought I had travelled a great distance," he said to himself.

And again it was growing dark, and again Coyote set out, and assured himself that he had indeed travelled a long way; but he was only just outside the doorway of the house. And again Moon arose, and found him sleeping right there, but did not recognize him as Coyote rather than his son. Thus it was for three times; and then Coyote decided to kill Moon, for fear the latter would soon see the difference. So Coyote killed him, and said, "After this you will kill no longer, but will give light for travel at night-time; and now and then men of importance will know Coyote's moon."¹ And thus it happened.

8. FROG AND COYOTE.²

There was a widow, Frog (*wexwext*), who was maltreated and became angry. So she went up the river to the source, and sat over the fountain-head, so that the entire river went dry. There was no

¹ It was considered a good omen of future greatness to obtain the "moon faith" as a dream revelation.

² See RBAE 31 : 651.

water except in some deep holes. Now, the people had not missed her; but Coyote (*itseye*) thought something like this must have happened to make the river go dry. He went upstream, because he knew the place where the water had been stopped. As he travelled up the dry bed, he made five rafts, and placed them about five bends of the river apart.

At the head of the river he saw a lodge. He was nearly dead of thirst when he arrived; so he entered the lodge. Inside he saw a mountain-sheep-horn bucket of water, and he said to the woman, "Pass that water over to me; I have drunk a great deal of water along the river to-day, still I am very dry." So he drank up all the water.

Coyote lay down on the opposite side of the lodge from the woman, and covered his head with his blanket. But he had an eye-hole in the blanket; and he saw her rise, take the empty bucket, and dip up water from where she had been sitting. After this, Coyote arose and went out.

Near that place he spat upon some tule rushes, and told them to give war-whoops after he had re-entered the lodge. So he went again into the lodge, and soon there was a great noise of war-whoops. He said out loud to himself, "I thought I heard something when I was outside." But for all his strategy, the Frog widow would not budge from where she sat. So Coyote seized her by the arm and jerked her up. Then the water came out. When the water was running freely, he threw the woman into the stream, saying, "This is the way you will always be: whenever high water comes, it will always carry frogs down the river."

Coyote then started downstream, running as fast as he could. When he reached the place of the first raft, he found it had broken adrift. So he ran on to the next one, and found it also adrift; and the third the same, and the fourth. He reached the fifth, however, just as it was breaking loose, and managed to jump aboard. Then he went down the river on the raft. This is how Coyote recovered the water from Frog.

9. GRIZZLY-BEAR AND COYOTE.¹

Grizzly-Bear was a chief, and Coyote was jealous of him. Now, Coyote had many friends who would do whatever he told them to do. He arose early in the morning, and announced that there would be a great hunt that day, and that he himself would take part in it. So the people all went out, and with them went Grizzly-Bear.

Coyote told his friends just what to do when they arrived at the hunting-grounds. He told the people that he wanted Grizzly-Bear to go up a draw between the hills, because he was a chief and the best

¹ See pp. 46, 90, 109, 175.

hunting was there. Every one could scare the game towards him. He told all the people where to hunt, and he stationed six of his friends in the hunting-ground of Grizzly-Bear. Coyote had some arrows poisoned with rattlesnake-poison. He gave one arrow to each of his friends. These men waited for Grizzly-Bear with their arrows on their bows.

Coyote said to Grizzly-Bear, "If you see objects like men, do not be afraid, for they are only rocks." When Grizzly-Bear saw the men, he was afraid; but Coyote shouted to him, "Do not be at all afraid!" Grizzly-Bear went up close to the men, and they shot him with their arrows. When he was dead, they skinned him and took him into camp. The sister and wife of Grizzly-Bear were in this camp along with the six hunters.

When Coyote came into camp, he went around and made a speech to all the people, bidding them to a great feast when the game they had taken was cooked. Soon the meat was cooked and dressed up finely. Then every one was called in to the feast. The sister and wife of Grizzly-Bear were called in with the rest; and as soon as they entered, they knew from the smell that the meat was Grizzly-Bear meat. The tears rolled from their eyes; but they were afraid of Coyote, and said nothing.

The wife and sister made up their minds to get revenge. Their plan was to go with the hunters and kill them one by one. But there was a Black-Bear in camp who heard the planning of the two women, and told Coyote. As a result of this, Coyote did not send out the hunters one by one, but in bands of three and four. When the wife of Grizzly-Bear was killed, that put an end to it all. A younger brother and the sister were spared, so that there would always be grizzly bears in the country. That is the reason there are still grizzly bears.

10. COYOTE AND THE MALLARD-DUCKS.¹

Coyote was travelling up Snake River when he saw five Mallard-Duck girls swimming near the other side. He watched them till his desires were aroused. Then he thought out a plan to satisfy himself with the eldest girl: so he lengthened his penis, and let it fall into the river and float across. Then he copulated with the eldest Mallard-Duck girl. Now, these girls did not know what it was that bothered the eldest one, and they tried to pull it out, but could not. So they left the water and sat down on the bank and laughed when they could not pull the thing out. When Coyote had satisfied himself, he called

¹ See RBAE 31:722; Shasta JAFL 23:29, JAFL 28:222; Shuswap JE 2:741; Thompson JE 8:206; Tillamook JAFL 11:140; Tututuni JAFL 28:242; Wishram PAES 2:11).

over and told the girls to cut off the penis with wire grass. Then he also cut the lengthened penis near his body, and let the middle portion fall into the river, where it became a ledge.

Then the eldest Mallard-Duck girl grew very ill. Coyote went down river a short distance and swam across. Then he came upstream to the girls' camp, where the eldest one was almost dead. These girls recognized Coyote, and said to each other, "Coyote, the medicine-man has come." They asked him to cure the sick girl. He told the sisters to close up all the chinks in the lodge, so that no one could peep in, and to leave him alone with the sick girl. He said, "Gather round the lodge and sing the chorus." He also told them to get logs to beat time on while he treated the girl. He sang a song, and the girls outside the lodge joined in the chorus. Coyote called out to them, "Keep time on the logs very carefully, for now I am going to take it out." The song that Coyote sang was, —

Ipa	tsax' ta ta sa	Ipa	tax' ta ta sa
I will	stick it back on!	I will	stick it back on!

Then he copulated again with the Mallard-Duck girl, and recovered the end of his penis.

II. COYOTE IN THE BUFFALO COUNTRY.¹

Just before Coyote reached the Buffalo country, he came to an old buffalo-bull lying down. He had been gored and torn by another buffalo-bull, and was badly crippled. Coyote walked around Buffalo and looked him over. Then Coyote took off his breech-cloth and urinated in Buffalo's face. So Buffalo said to Coyote, "Coyote, you have treated me shamefully, although you see that I am badly hurt. I had ten wives, but another bull took them from me and crippled me thus."

Now, this Buffalo that talked to Coyote was very old, and his horns were dull and short. Coyote asked Buffalo where the other one was that had taken the ten wives, and Buffalo replied that he ranged close by. Then Coyote said, "I will make you a set of new horns; I will bathe you and cure you; and when you get well, you can recover your wives. But if I cure you, and you recover the wives, I want one of them to take home with me."

Buffalo agreed to give him one. So Coyote went to a small creek and dug a bathing-hole in the ground, and filled it with water. Then he heated a pile of stones and put them into the water. Buffalo bathed in this hot water for five days, and at the end of these five days he was entirely well. Then Buffalo lay down, and Coyote went to work on his horns. With his flint knife he scraped and pointed the

¹ See RBAE 59 : 295 (note 1).

horns; and when they were sharp, he put rattlesnake-poison on them. Then they went on to meet the others.

Now, when Coyote and Buffalo came in sight of the others, the young bull that had defeated the old one recognized the enemy whose wives he had stolen, but he did not see Coyote. He met old Buffalo, and tried to force him back; but after they had fought for a time, and had begun to grow tired, the older one caught the other in the flank, and tore a great hole that let the entrails out. The young bull died, and the old one gathered up his old wives as well as those of his victim.

Coyote devoured as much of the dead Buffalo's flesh as he could hold; then he said, "Well, I have had enough now; give me one of the Buffalo-Cows for a wife, and I will go home." So Coyote picked out one to take with him; and Buffalo told Coyote, "This Buffalo-Cow must go with you for ten full days before you dare to touch her." Coyote agreed to wait ten days, and they started.

Coyote took the lead, and the cow followed him. When night came, they would sleep at a distance from each other. The sixth day Buffalo-Cow could talk to Coyote a little, and on the eighth day the Buffalo-Cow turned into a Coyote woman. After this had happened, Coyote could hardly keep his vow. The tenth day she slept on the opposite side of the fire, and Coyote could not sleep. When it was nearly daylight, Coyote crept over to where she was and touched her. As soon as he did this, she jumped up as a buffalo-cow again, and rushed out. Coyote sat by the fire and howled, while Buffalo-Cow went back to the herd.

Then Coyote decided he would go back and get her. He thought he would know better next time. When he arrived at the Buffalo camp, Coyote told Buffalo-Bull that he had had a nightmare that last night, and had frightened away his new wife. Then Buffalo-Bull told Coyote, "She will not go a second time; now you will have to go home alone."

Coyote said, "This country will always be this way. When a man starts back from here with a new wife, he will always lose her before he gets home."

12. COYOTE OF THE LOWER COUNTRY.¹

Coyote made up his mind one morning that he would go to the Buffalo country too. So he started. He was ready for war, and had on his war-bonnet. After a while he came to where there had been a big camp. He went all around the camp-site, and found that one tent remained, and in it he heard some one groaning. So Coyote went into this tent. He saw there a young girl whom the people had left behind. She was really the Mountain-Sheep girl. She had

¹ *Ālēnū Itseyeye.* The first word is a name for the Great Plains.

run a buffalo-horn into her foot, and it had swelled so badly that her relatives had been forced to abandon her. When Coyote first entered the tent, the girl recognized him as a medicine-man. So she said to him, "The people have all gone off and left me. I wish you would cure me. If I get well, I will pay you for it."

Coyote said, "What if your parents refuse to pay me? If I cure you, I want you to marry me in payment." The girl agreed to this, so he began to treat her. He sang a song:—

Ěkě někě tatése.

I will bite and pull it out,

Ěkě někě tatése.

I will bite and pull it out.

The horn was projecting just enough to offer a hold for his teeth. So Coyote took hold of it in this way, and easily pulled it out. Coyote gathered some roots and leaves, and pounded them up and put them on the wound. In a few days the girl was well. Then she married Coyote, and they followed up the camps till they came upon the rest of the people.

In that camp there was another Coyote, who made a speech to the people, relating how the girl that had been left behind was in camp again after having been cured by a strange Coyote. In reality, this affair was not to the liking of the Coyote who made the speech. While the strange Coyote and his wife were staying at the camp, preparations were under way to send out a war-party, and singing was taking place. So this Coyote told his wife that he too was going to war, but for her to continue with him until camp was broken. That night, however, she did not come back to him: she had eloped with another.

Coyote felt very badly over this, and said, "Well, I feel pretty badly. Still the thing cannot be helped. Others will feel as badly as I when they go to the Buffalo country and their wives run away from them." Sadly he went back to his former home, and since that time wives have often run away from their husbands in the Buffalo country.

13. THE OWL-MONSTER.¹

The man used to go hunting, and the woman used to go digging for roots. They had two children, a boy and a girl. The woman came home in the evening tired out and thirsty; and she asked the children to fetch her some water, but they refused to go for it. Now, her husband had left some feathers hanging to a lodge-pole. She told the children she would become a raven if they did not fetch her water, but still they refused to go: so she stuck the feathers along her arms, and flew out of the smoke-hole of the lodge.

¹ See p. 176.

When the man came home, he asked the children where their mother was. At first they did not like to tell him, but after a while they decided to tell him the truth. He scolded them, and said, "You are wicked children, and I do not wish to live with you any longer." So he turned himself into an old flint-lock gun.

Now, these children had often heard their father talk about their grandfather, who lived not far away. They left their home and took the trail. On the way an Owl-Monster (*Palxhotske*)¹ saw them. When they were aware that the Owl-Monster had seen them, they turned up a piece of moss, crawled under it, and became grubs. Then the Owl-Monster searched for them, and finally found the two grubs. He put them into his pack-bag, and carried them off upon his back.

The little girl said to the little boy, "Let us try something!" So they changed their voices, and shouted from afar off. They called out, "The Imnaha widow's children are on fire!" Then they changed themselves into real persons, and were heavy to carry. Pretty soon the Owl-Monster grew very tired, and she stopped and hung up the bag upon the limb of a tree. She wanted to get home at once to her children. When she was out of sight, the children kicked the bag to pieces, and obtained their freedom. Then they ran as fast as they could toward the place where their father had told them their grandfather lived. When they came to the side of the river opposite his lodge, they called out for him to come over and rescue them from a monster that pursued them. The first time he paid no attention to their cries; and the second time he told them that he had no grandchildren except those whose mother had become a raven, and whose father had become a flint-lock gun.

When the Owl-Monster found that her children were safe, she hastened back to her bag, and learned that the children had escaped. She tracked them down towards the river. But when the Owl-Monster was almost there, the grandfather recognized his grandchildren, and stretched his leg out across the river, and then drew it back with the children upon it. He hid them under a canoe he was hewing out.

Then the Owl-Monster came to the river-bank and shouted to be taken across. The old man grew tired. So he asked Butterfly (*xlapslap*), Crawfish (*illa*), Mussel (*sewis*), Bullhead (*kūsūs*), and Swallow (*lautixtix*) to go over and get the Owl-Monster. They had a canoe made of wild-parsnip (*ais*). When they asked her to step in, the boat was so unsteady that she was afraid, and stepped out again. So they told her the canoe would run steady if she tied rocks around her neck and body. She did this; and when she stepped aboard, the

¹ The meaning of this word is "robber." This monster was a timber owl, who lived on the Imnaha River and called to persons from afar.

canoe was very steady. They pushed off; and about the middle of the river, Crawfish split the canoe, and the Owl-Monster went to the bottom and was drowned.

14. FROG AND BLUEJAY.¹

Frog had a smooth pole set in the ground, and with it he had devised a means of killing off all the birds. A race would be run up this pole, and whoever got to the top first would cut off the other one's head. The pole leaned a little; and Frog would get on the upper side, and make the opponent get on the under side. Thus Frog continued to win races for a long time, and managed to kill off many birds.

Coyote was in this camp. He became afraid that Frog was going to kill off all the birds. So Coyote gave a big feast, and invited every one to attend. He wanted the people to work out a plan to get the best of Frog; but every one was afraid to run him a race. After a scheme had been devised, Bluejay (*kuyeskuyes*) undertook the job; and Coyote made a speech, calling everybody to the pole, and announcing that there was to be a race between Frog and Bluejay.

Now, little Frog became uneasy, and feared that Bluejay was going to win and then kill her. So when they were half way to the top, Frog tried to kick Bluejay off the pole. When they were nearly to the top, Bluejay used his wings and flew the rest of the way. He got to the top first. When Frog got to the top, Bluejay kicked her, and she fell to the ground and was killed. Ever since that race there have been no feathers on the side of Bluejay's face, because Frog had torn them all off when she tried to knock Bluejay from the pole.

After the race was over, Coyote made a speech, saying, "Hereafter there will be frogs on the earth, but they will never hurt any one. People will hear the frogs singing, and then they will know that warm weather is coming."

15. THE DIVING BEAVER.¹

Beaver (*taxapul*) had a plan to kill off all animals that could dive. This plan was to have a test of staying under water till one or the other was dead. Just after daylight Otter and Beaver had a diving-test. The rest of the people sat on the bank and watched. When it was almost evening, Otter floated up dead. After this, Beaver came up alive. So Beaver kept up these tests, and killed off different animals. Soon all were afraid of Beaver, and none would dive with him.

Coyote called the people together, and asked them to make up a plan to kill Beaver at his own game. The Mud-Hen (*múitex*) said, "Let us try once more!" Now, Mud-Hen had made a plan with

¹ RBAE 59 : 297 (note 1).

Mountain-Woodpecker (*weginqiunux*). This plan was as follows: Mountain-Woodpecker was to bore a hole in the bottom of a canoe that was on the river, and Mud-Hen was to stick her head out of this hole where no one could see her.

So Beaver and Mud-Hen dove, and Mountain-Woodpecker sat over the hole in the canoe and pulled out the plug. Mud-Hen put her head out through this hole and went to sleep. Just before dark there was a stream of bubbles, and then Beaver came up dead. Pretty soon Mountain-Woodpecker woke up Mud-Hen, and said, "Beaver has come up dead: now you would better dive down and come up in the middle of the river." So Mud-Hen dove down, and came up again some distance from the canoe.

16. THE SUN AND THE MOON.¹

The Sun had two wives, Frog and another woman. Then the Sun moved across the sky so very hot, that the people were nearly killed by the heat. They did not like this state of affairs. For that reason Coyote called a council of all the people; and he knew Sun did not love Frog, and would not invite her to come, so he begged her to come to the council and obey what Sun told her to do.

So she went and stood at the door, and said, "My husband, where am I to sit?" and he told her, "Here, on my eye." Then she advanced a few steps and jumped up to his eye; and the people tried to pull her off, but could not. And Coyote told the Sun, "You are acting badly for a chief;" and Coyote decided that Sun should become the night sun (Moon), and that the Moon should become the Sun. So the irregular one is now the Moon, and the frog is seen over his eye.

17. WILDCAT.²

There was a large village of animals, and in this village there was an old Wildcat.³ He had the itch, and was scratching himself all the time. He had a walking-stick that he used in scratching his back. Now, there was a girl in the same lodge as Wildcat, and now and then she would pick up his cane and scratch herself with it. He told her not to do this; and when she still did it, she found that she was pregnant. Soon she gave birth to a child.

Coyote then made a speech concerning this girl and her baby, advising the people to move camp and abandon old-man Wildcat, the girl, and the baby. So the people abandoned them, and moved to

¹ Shuswap JE 2 : 653; Thompson MAFLS 6 : 91, JE 8 : 229, 330.

² See BBAE 59 : 287; RBAE 31 : 784.

³ *Kahă'pyeye*. The word *kahăp* means "wildcat," and the ending *yeye* means "chief," or leader of the tribe. This form is used in many names of animals, etc., in Nez Percé myths.

another place. Wildcat would never leave the house, but would lie about with his head covered up. They had nothing to eat. After a while Wildcat took pity on the girl. He told her to dig for him a hole in the ground outside of the camp, where he could bathe. She did this, and filled the hole with water, and then put stones on a fire and heated them, and then put the hot stones into the water. Early in the morning she carried Wildcat down to the bathing-place and left him. After Wildcat had bathed in the hot water, he walked down to the stream and bathed in cold water. When he washed himself, the scabs fell from his body, and he became a young man. He called to the girl to bring his clothes; and when he put them on, he was a fine young man. Along toward evening, he took his bow and arrow and began to hunt. He killed two deer. Every morning after that he hunted, and they had all the food they could eat. The baby grew fast.

About a month later, Magpie happened to think of this girl. He said to himself, "I will go and see if they are dead." When Magpie saw the camp, he wondered what new person had come there. The baby was playing with some deer-tallow outside the lodge. When Magpie alighted and began to eat the tallow, the baby cried, and the woman came out and invited Magpie to enter. She gave him food to eat there, and more to take home. The woman said to Magpie, "Get your belongings and come back to-night and live with us, but do not tell any one except your own family."

Now, it had been foggy ever since Wildcat uncovered his head, after being abandoned by the people. Magpie waited until dark before going into camp, then he gave the meat to his wife and children. Some people looked in at the door, and saw the Magpies eating a meal, while every one else was hungry. After this, he told them where he had obtained his meat. Then Coyote made another speech, saying, "Magpie has been back to our old camp, where we abandoned those persons. They have plenty of meat there." Next morning he made another speech. He said, "Everybody get together their belongings, and we will move back to the place where Wildcat lives." When the people returned, Wildcat never allowed it to be foggy any more, and he became the head chief of the village.

18. GRIZZLY-BEAR AND RACCOON.¹

Little-Raccoon (*kaikáiyuts*) used to hunt crawfish along the edge of the creek. One day, after catching all he could eat, he became sleepy, and climbed an alder-tree to an old crow's nest. There he went to sleep with his tail hanging over the side of the nest. Grizzly-Bear was travelling along the creek, when she happened to look up

¹ See RBAE 31 : 762.

and see Raccoon's tail. So Grizzly-Bear went there, shook the tree, and woke up Raccoon. Then she said, "How did you get up there?" and Raccoon replied, "I backed up." So Grizzly-Bear also backed up the tree.

She said to Raccoon, "Now, Raccoon, you may louse my head." But the Raccoon could find no lice in the head of Grizzly-Bear, only little frogs. She was lying with her head back, and Raccoon dropped a little frog down her ear. He said to Grizzly-Bear, "Aunt, I dropped one louse down your ear." She replied, "Then dig him out." Raccoon put in his finger, but could not reach the frog. Then Grizzly-Bear thought of her long bone needle, and she gave this to Raccoon to dig out the louse. Raccoon put the needle in place in the ear, and then gave it a heavy blow with his fist and killed Grizzly-Bear. Then Raccoon climbed down out of the tree, and started for home.

Raccoon told his grandmother that he had killed Grizzly-Bear. Then they went and cut her up. Now, Raccoon's grandmother had taken off her leggings, and by chance had scratched her leg; and when Raccoon saw the blood on her leg, he said to her, "You must go home, you are having menses."¹ She did not wish to go, but he compelled her to do so, lest she spoil his luck.

Raccoon dug a roasting-pit, and roasted the bear-meat in it. When all was ready, he went home, and said to his grandmother, "A large crowd has come to see me, and I do not think there will be any meat left for you." Then he went out to the roasting-pit, where he made a fine speech and ate, and then made another fine speech and ate, until he alone had eaten up all the bear-meat. Then he told his grandmother she had better take care of the hide, because that was all that was left.

The old woman did not like the way she had been treated; so, after Raccoon had stepped outside, she put on the hide, and thus changed herself into a grizzly bear. Raccoon came back after the old woman had gone off into the brush. He could not find her around camp, so he tracked her out into the brush. Then he heard the sound of pounding; and he thought she was making bread of *kaus*-roots for him, but instead she was pounding the ground in anger. It was almost evening. When Raccoon called to his grandmother, "Are you making *kaus*-bread for me?" she replied, "Yes!" And then, when he came close, she caught him and killed him, and then went off into the mountains.

¹ Nez Percé women are carefully segregated during menstrual periods and at child-birth.

19. THE DUCK'S MARRIAGE.

The Mallard-Duck's (*kakal*) son married, and the Ducks went to the wedding-feast at the camp of the bride's family. For the feast there were fish and mussels and *kaus*-soup with salmon. There were spoons of mountain-sheep horn with which to eat the soup. Now, the Ducks admired these spoons very much; and when they were through eating, they tucked them under their wings. The Ducks had just begun to swim across the lake, when their hosts missed the spoons, and called out, "What did you do with the spoons?" The Ducks replied, "We left them by the soup-bowl that we ate out of." They could not find the spoons there, however, because the Ducks had already stuck them upon their noses. That is why ducks now have noses like spoons.

20. NOTES.

The story of the girl who had a dog for a lover, and marked him during the night, was told by a Yakima Indian on the Nez Percé Reservation.¹

The myth of the rolling rock or rolling skull I could not obtain.

21. THE MAN WHO MARRIED A BEAR.²

A man named Five-Times-surrounded-in-War (*Pákalamápaütx*) lived with his father at Asotin, and in the spring of the year the youth would go away from home and lose himself till fall. He would tell no one where he had been. Now, he really was accustomed to go up the Little Salmon (*Huné'he*) branch of the Grande Ronde River to fish for salmon. It was the second year that he went there that this thing happened.

A Bear girl lived just below the forks of Asotin Creek,³ and from that place she used to go over on to the Little Salmon, where Five-Times-surrounded-in-War had a camp made of boughs. One day, after fishing, he was lying in his camp not quite asleep. He heard the noise of some one walking in the woods. He heard the noise of walking go all around the camp. The Grizzly-Bear girl was afraid to go near the man, and soon she went away and left him. Next morning he tried to track her; and while he could see the tracks in the grass, he could not tell what it was that made them.

Next day the youth hunted deer in order to have dried meat for the winter; and that evening the Grizzly-Bear girl, dressed up as a human being, came into his camp. Five-Times-surrounded-in-War had just finished his supper when he heard the footfalls, and, looking

¹ See RBAE 31 : 784.

² This is supposed to be a true tale of recent times, and not a myth.

³ *Kimilepe* above the forks of Asotin Creek; *Pilaswam* below the forks.

out into the forest, he saw a fine girl come into the open. He wondered if this person was what he had heard the night before.

He asked the girl to tell him what she wanted, and she came and sat down beside him. The youth was bashful and could not talk to her, although she was a pretty girl. Then he said, "Where are you camping?" and she told him that three days before she had come from the forks of Asotin Creek. "I came to see you, and to find out whether or not you would marry me." Then the Grizzly-Bear girl asked him, "Where did you come from?" and he replied, "I came from the mouth of Asotin Creek."¹ Now, Five-Times-surrounded-in-War did not know of any one who lived above the mouth of Asotin Creek, and for that reason he told the girl he would take home his meat and salmon and return in ten days. So the girl went back to the forks of Asotin Creek, and the youth to the mouth of the stream with his meat. Then they returned and met; and the youth fell deeply in love with the girl, and married her.

So they lived in his camp until she said to him, "Now we will go to my home." And when they arrived, he saw that she had a fine supply of winter food, — dried salmon, dried meat, camas, *kaus*, *sanitx*, service-berries, and huckleberries. But what most surprised him was that they went into a hole in the ground, because then he knew she must be a bear.

It grew late in the fall, and they had to stay in the cave, for the girl could not go out. In the dead of winter they were still in the cave when the snow began to settle and harden. One night, near midnight, when both were asleep in their beds, the Grizzly-Bear girl dreamed, and roared out in her sleep.

She told her husband to build a fire and make a light. Then the Grizzly-Bear girl sang a song, and blood came running from her mouth. She said, "This blood you see coming from my mouth is not my blood: it is the blood of men. Down at the mouth of Asotin Creek the hunters are making ready for a bear-hunt. They have observed this cave, and five hunters are coming here to see if a bear is in it." The Grizzly-Bear girl in her sleep knew that the hunters were making ready.

Next morning the five hunters went up to that place, and that same morning the Grizzly-Bear girl donned a different dress from what she usually wore, — a dress that was painted red. She told her husband, "Soon after the sun leaves the earth, these hunters will be here, and then I will do my killing." They arrived, and Five-Times-surrounded-in-War heard them talking. He heard them say that something must be living in the cave. When the first hunter came

¹ *Hesi'we* (so called after a boy who went crazy there) and *Piskohin* ("leafy") are the general names for Asotin Creek. The settlement at the mouth of this creek was called *Hesiweiwewix*; and that across the river, *Hasotin* ("where eels are plentiful").

to the door of the cave, the Grizzly-Bear girl rushed out and killed him. Then the four other hunters went home and told the news, and ten hunters made ready to come up and kill the bear. They camped close by for the night.

About midnight the Grizzly-Bear girl had another dream. She sang a song, and told her husband, "I will leave you as soon as the sun is up. This blood you see coming out of my mouth is my own blood. The hunters are close by, and will soon be here."

Soon the youth could hear the hunters talking. Then they took a pole and hung an empty garment near the mouth of the cave, and the bear rushed out at this decoy. When she turned to go back, they fired, and killed her.

The youth in the cave heard the hunters say, "Watch out! There must be another one in the cave." So he decided he would go out; and when he came into the light, the hunters recognized him. He went home with them and told the story. This was the year before the French trappers came, and Five-Times-surrounded-in-War went away with them. In a year he returned, and after that he disappeared.

22. THE SEVEN-HEADED MONSTER.¹

In the early days there was a chief who owned all kinds of property. He found the seven-headed monster running with his horses and cattle. This kept up for several years, and the monster grew bigger and bigger. The chief thought it gave him a big name to have such an animal running with his stock, so he did not molest it. Finally the monster began to kill off the stock. Then the chief wanted to kill the monster, but he did not know just how to go about it. Then the chief thought to himself, "To-morrow I shall take half this band of Indians, and we shall go and kill this monster."

So they went out to kill it; but when they came in sight of the monster, and fired at it, the monster attacked in turn, and began killing the Indians. It killed all those who had gone out against it, except the chief himself. After this, the chief was afraid to attack a second time, and resigned himself to the loss of his stock. Then the monster stopped killing off stock, and took to killing off Indians. It attacked the people in the village, and the chief made every effort to find a man who would win out over the monster.

Now, there was a poor man in this band named Laptissa'n.² This Laptissa'n told the chief he would kill the monster if only the chief would furnish him a mule. So the chief gave him the mule, and Laptissa'n went out. He did not know exactly what to do, but he began by riding round and round the monster on the mule. Finally

¹ *Ineptúsis* ("seven faces").

² Le Petit Jean, the hero of many French-Canadian tales.

he rode round so many times, that the monster grew weary watching, and fell asleep. Then Laptissa'n got down off the mule, and cut the throat of the monster where the seven heads were joined into one neck.

23. MORNING SPEECH IN THE VILLAGE.¹

I wonder if every one is up! It is morning. We are alive, so thanks be! Rise up! Look about! Go see the horses, lest a wolf have killed one! Thanks be that the children are alive! — and you, older men! — and you, older women! — also that your friends are perhaps alive in other camps. But elsewhere there are probably those who are ill this morning, and therefore the children are sad, and therefore their friends are sad.

24. SPEECH BEFORE A WAR-DANCE.

People, lay everything aside, for now we are going to have a dance. Get out your finest clothes and put them on, and make ready for the dance. People, we shall see the garments of our dead men of long ago; so every one must come, because another time we may not be living. People, you will have a chance to tell the tale of your war-adventures after the dance to-day.

25. MORNING AND EVENING SPEECH IN THE BUFFALO COUNTRY.

People, remember that when we come to the Buffalo country, we are in danger of war at all times. Our young men must be alert and guard well the camp. Do not let the enemy get the best of you! All young persons, post yourselves and keep watch! Post yourselves on high peaks, and keep watch on the ravines! Now, we shall all be on guard; so that if the enemy are seen, we shall be ready for battle. We are liable to be put to death at any minute, so we must keep good watch. Our women and children are liable to be killed at any minute, so all of you must try to guard them.

¹ This and the following speeches are examples of the more or less set and formal pronouncements of the herald who rides around the village or the camp and gives the orders of the day. These speeches are often referred to in Sahaptin mythology.

Subscribers
TO THE
Publication Fund
OF THE
American Folk-Lore Society.

1905-17

Dr. I. Adler, New York, N.Y.
Mr. F. N. Balch, Boston, Mass.
Mr. Phillips Barry, Cambridge, Mass.
Professor H. M. Belden, Columbia, Mo.
Mr. Eugene F. Bliss, Cincinnati, O.
Mr. Charles P. Bowditch, Boston, Mass.
Professor H. C. G. Brandt, Clinton, N.Y.
Mr. Philip Greely Brown, Portland, Me.
Mr. John Caldwell, Edgewood Park, Pa.
Mr. Seth Bunker Capp, Philadelphia, Pa.
Miss Mary Chapman, Springfield, Mass.
Miss Ellen Chase, Brookline, Mass.
Mrs. Alice M. Childs, Boston, Mass.
Mr. C. H. Clarke, Jr., Philadelphia, Pa.
Mrs. Otto B. Cole, Boston, Mass.
Mr. William G. Davies, New York, N.Y.
Mr. Charles F. Daymond, New York, N.Y.
Mr. George E. Dimock, Elizabeth, N.J.
Professor R. B. Dixon, Cambridge, Mass.
Mr. Edward B. Drew, Cambridge, Mass.
Mr. F. P. Fish, Boston, Mass.
Miss Emma J. Fitz, Boston, Mass.
Miss Alice C. Fletcher, Brookline, Mass.
Mr. Fletcher Gardner, Bloomington, Ind.
Mr. S. W. Gisriel, Baltimore, Md.
Mr. Marshall H. Gould, Boston, Mass.
Mrs. J. M. Graham, Boston, Mass.
Mrs. John C. Gray, Boston, Mass.
Mr. Stansbury Hagar, New York, N.Y.
Miss Eleanor Hague, New York, N.Y.
E. Sidney Hartland, Esq., Gloucester, England.
Mrs. D. B. Heard, Phoenix, Ariz.
Miss A. B. Hollenback, Brooklyn, N.Y.

(202)

Dr. George P. Howe, Boston, Mass.
 Mr. Clarence M. Hyde, New York, N.Y.
 Dr. A. Jacobi, New York, N.Y.
 Mr. A. Marshall Jones, Boston, Mass.
 Miss Louise Kennedy, Concord, Mass.
 Mrs. D. P. Kimball, Boston, Mass.
 Professor G. L. Kittredge, Cambridge, Mass.
 Mr. Edward Lindsey, Warren, Pa.
 Mr. C. A. Loveland, Milwaukee, Wis.
 Mrs. John Lloyd McNeil, Durango, Col.
 Mr. Mark Mason, Chicago, Ill.
 Mr. Albert Matthews, Boston, Mass.
 Miss S. E. Miller, Brookline, Mass.
 Miss Sophie Moen, Boston, Mass.
 Mrs. J. N. Moore, Cambridge, Mass.
 Professor W. A. Neilson, Cambridge, Mass.
 Rev. Dr. James B. Nies, Brooklyn, N.Y.
 Mrs. Zelia Nuttall, Coyoacán, D.F., Mex.
 Dr. Charles Peabody, Cambridge, Mass.
 Mr. Harold Peirce, Philadelphia, Pa.
 Mrs. J. F. Perry, Boston, Mass.
 Professor J. Dyneley Prince, New York, N.Y.
 Mr. E. K. Putnam, Davenport, Io.
 Mrs. F. W. Putnam, Wellesley Farms, Mass.
 Miss Helen Leah Reed, Cambridge, Mass.
 Mr. D. M. Riordan, Tucson, Ariz.
 Mrs. Thomas Roberts, Philadelphia, Pa.
 Mr. Jacob H. Schiff, New York, N.Y.
 Mr. J. B. Shea, Pittsburgh, Pa.
 Mrs. W. S. Shrigley, Boston, Mass.
 Mr. E. Ruel Smith, New York, N.Y.
 Miss Lauren P. Smith, Warren, O.
 Mr. Leon B. Smith, San Francisco, Cal.
 Mr. S. G. Stein, Muscatine, Io.
 Mr. J. B. Stetson, Ashbourne, Pa.
 Dr. Brandreth Symonds, New York, N.Y.
 Mr. Benjamin Thaw, Pittsburgh, Pa.
 Mrs. J. G. Thorp, Cambridge, Mass.
 Mr. Henry N. Vail, New York, N.Y.
 Mr. A. C. Vroman, Pasadena, Cal.
 Mr. Paul Warburg, New York, N.Y.
 Professor K. G. T. Webster, Cambridge, Mass.

Publications

OF THE

American Folk-Lore Society.

JOURNAL OF AMERICAN FOLK-LORE, VOLS. I-XXX (1888-1917).

MEMOIRS OF THE AMERICAN FOLK-LORE SOCIETY:

- Vol. I. HELI CHATELAIN, Folk-Tales of Angola. Fifty Tales with Ki-mbundu text, literal English Translation, Introduction, and Notes. 1894. xii + 315 p. (With two maps.)
- II. ALCÉE FORTIER, Louisiana Folk-Tales. In French Dialect and English Translation. 1895. xi + 122 p.
- III. CHARLES L. EDWARDS, Bahama Songs and Stories. With Music, Introduction, Appendix, and Notes. Six Illustrations. 1895. xiii + 111 p.
- IV. FANNY D. BERGEN, Current Superstitions. Collected from the Oral Tradition of English-Speaking Folk. With Notes, and an Introduction by WILLIAM WELLS NEWELL. 1896. vi + 161 p.
- V. WASHINGTON MATTHEWS, Navaho Legends. With Introduction, Notes, Illustrations, Texts, Interlinear Translations, and Melodies. 1897. viii + 299 p.
- VI. JAMES TEIT, Traditions of the Thompson River Indians of British Columbia. With Introduction by FRANZ BOAS, and Notes. 1898. x + 137 p.
- VII. FANNY D. BERGEN, Animal and Plant Lore. Collected from the Oral Tradition of English-Speaking Folk. With Introduction by J. Y. BERGEN. 1899. 180 p. (Second Part to Vol. IV., with common Index.)
- VIII. GEORGE A. DORSEY, Traditions of the Skidi Pawnee. With Introduction, Notes, and Illustrations. 1904. xxvi + 366 p.
- IX. M. R. COLE, Los Pastores. A Mexican Miracle Play. Translation, Introduction, and Notes. With Illustrations and Music. 1907. xxxiv + 234 p.
- X. ELEANOR HAGUE, Spanish-American Folk-Songs. *In press.*

- XI. JAMES A. TEIT, MARIAN K. GOULD, LIVINGSTON FARRAND, HERBERT J. SPINDEN, Folk-Tales of Salishan and Sahaptin Tribes. Edited by FRANZ BOAS. 1917. x+201 p.
- XII. Filipino Popular Tales. Collected and edited, with Comparative Notes, by DEAN S. FANSLER. *In preparation.*
- XIII. ELSIE CLEWS PARSONS, The Folk-Tales of Andros Island, Bahamas. *In preparation.*
- XIV. MERCIE L. TAYLOR, Index to Volumes I-XXV (1888-1912) of the Journal of American Folk-Lore. WILLIAM WELLS NEWELL MEMORIAL VOLUME. *In preparation.*



Deacidified using the Bookkeeper process.
Neutralizing Agent: Magnesium Oxide
Treatment Date:



DEC 1997
PRESERVATION TECHNOLOGIES, L.P.
111 Thomson Park Drive
Cranberry Twp., PA 16066
(412) 779-2111



DOBBS BROS.
LIBRARY BINDING

APR 74

ST. AUGUSTINE
FLA.

LIBRARY OF CONGRESS



0 011 236 277 0

